MAR 6 1933

The CHRISTIAN CENTURY

A Journal of Religion

Can the Farmer Be Relieved?
By John D. Black

If Not Dr. Macintosh, Who?
By Jerome Davis

Japan Walks Out
An Editorial

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William Ernest Hocking
reviews
"Is There a God?"

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In This Issue

JEROME DAVIS has won national attention as a member of the faculty of the Yale divinity school, and for his participation in many movements seeking social justice.

ARTHUR E. MORGAN after gaining eminence as an engineer, particularly in connection with the conservancy and flood protection works near Dayton, O., turned to the field of education, and as president of Antioch college, Yellow Springs, O., has made that one of the most important experimental schools in the country. During the last year or more President Morgan has been one of the leaders in the barter movement.

JOHN D. BLACK at the moment is probably more widely known as "father" of the domestic allotment plan than in any other of his important roles. He is spoken of in "Who's Who" as an agricultural economist, which means that he is at the same time professor of economics at Harvard university and chief economist of the Federal farm board. He is the author of "Agricultural Reform in the United States," and many other books. Farm leaders and business interests alike will testify to his authority to write on farm relief.

WILLIAM ERNEST HOCKING holds the Alford professorship of philosophy at Harvard, in that famous line which has included, as his immediate predecessors, William James and Josiah Royce. Such books as "The Meaning of God in Human Experience" and "Human Nature and Its Remaking" have become among the permanently important theological publications of our times. At present, Dr. Hocking is commanding a new international attention as chairman of the appraisal

(*Continued in 3rd column*)

The CHRISTIAN CENTURY

March 8, 1933

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Calendar of Coming Events

March 6-10. Southern Baptist Ministers' conference, Baptist theological seminary, Louisville, Ky.
March 8. New Jersey Methodist Episcopal conference. First church, Asbury Park, N. J.
March 8-14. Woman's Missionary council, Methodist church, South, Louisville, Ky.
March 9-11. District meetings, St. Louis conference, Methodist church, South.
March 10. Spring meeting, Commission on Social Service, Federal Council of Churches, Labor Temple, New York City.
March 10-12. Lutheran students' union convention, Augustana college, Sioux Falls, S. D.
March 12-14. District meetings, Southwest Missouri conference, Methodist church, South.
Mar. 12-19. Preaching mission of Liberal churches, Grand Rapids, Mich.
Mar. 13. Founders' day, Boston university.
Mar. 13. Conference of church leaders to consider temperance situation, Washington, D. C.
March 13. Pastors and religious educators' conference, Whittier hotel, Philadelphia.
Mar. 13-24. Interdenominational leadership training school, Indianapolis, Ind.
March 14-17. District meetings, Missouri conference, Methodist church, South.
March 14-23. Philadelphia Methodist conference district meetings: Northwest, Reading, March 14; South, Philadelphia, March 16; West, Coatesville, March 21; North, Allentown, March 23.
Mar. 16. Meeting of Ministers' Union of America, Labor temple, New York city.
March 15. Conference on "Continuing Missions," Central Presbyterian church, New York City.
March 20. Congregational church conference on "Church and Economic Crisis," Broadway Tabernacle, New York City.
March 23. Administrative committee, Methodist World Service commission, Chicago Temple, Chicago.
Mar. 23. Women's foreign mission society, Methodist-Episcopal church, Tremont street church, Boston.
Mar. 26-Apr. 3. Preaching missions of Liberal churches, Binghampton, N. Y.
Mar. 28-29. American church history society, western section, Butler university, Indianapolis, Ind.

In This Issue

(*Continued from 1st column*)

commission of the Laymen's foreign missions inquiry. His contribution to the debate-provoking volume, "Rethinking Missions," did much to make that book the real event in contemporary Christian history that it has already become.

The Christian Century

An Undenominational Journal of Religion

VOLUME L CHICAGO, MARCH 8, 1933 NUMBER 10

EDITORIAL

FOLLOWING the lead of Michigan with its ten-day bank moratorium to save the leading banks of Detroit from closing their doors, several other states and cities have taken similar steps. It would scarcely be profitable to recite the list. It will be longer tomorrow. And simultaneously there is an extension of the practice of illegally preventing the foreclosure of farm mortgages, in some cases by mass action, in others by executive action. The governor of Minnesota, for example, has declared a moratorium on foreclosures until May 1 and will ask the legislature to make provision for an extension beyond that date. Just what the legislature can do about it is not clear, in view of the provision of the federal constitution that "no state shall pass any law impairing the obligation of contracts." The need of relief for the farmers, as for the banks, is evident and urgent. The general acquiescence in the extraordinary measures adopted and proposed is evidence of the crucial character of the situation. But it would be superfluous to remark that this is revolution. If these events do not constitute revolution, they are illegal and unconstitutional measures for the prevention of one—and that in itself is a kind of revolution.

A Revolution Has Already Begun!

Will the Clergy Knuckle Under?

AS THE social strain of the depression increases many kinds of reactionary activities are being loosed against those suspected of lukewarmness toward the status quo. Since ministers have been speaking most directly on the moral shortcomings which the catastrophe has revealed in western society, the wrath of the standpatters is now beginning to be focused on them. The most outrageous attempt to intimidate the Christian ministry that has so far come to our attention took place last week in Evanston, Illinois—a city that likes to speak of itself as "the Athens of America," but that has been plagued for a dozen years with a particularly violent and unreasoning type of superpatriotic tub-thumping and heresy hunting. An organization calling itself the Paul Reveres has addressed a letter to the "Reverend Sirs" of the city, demanding a categorical yes or no answer to three questions: "Would you be good enough to indicate . . . whether you favor the leanings of some of our Evanston churches toward socialism and communism?" "Have you made a pulpit statement on your opinion of the end results of these leanings in the church of Jesus Christ?" and "If 'no,' will you?" The principal target of the attack, a scurrilous pamphlet recently distributed by the same organization makes clear, is Dr. Ernest Fremont Tittle of the First Methodist Episcopal church. The circulation of such a questionnaire, insulting as it is to the recipients, offers them a remarkable opportunity to make clear to their congregations the sort of pressure under which a Christian minister is placed in these days if he dares to preach a full gospel. But if the ministers of Evanston—or of the other communities in which similar pieces of browbeating will undoubtedly be attempted—knuckle under to an implied threat of this sort, they will deserve nothing but the moral and intellectual slavery into which they will deliver themselves.

Big Bankers Caught With the Goods

CONFIDENCE must be restored before business can revive." The quotation might be from any one of a thousand business-doctors, both professional and amateur. Confidence in whom? In the great industrial and financial leaders? A federal grand jury last week returned indictments against nineteen captains of industry and finance for using the mails to defraud in connection with the marketing of Insull securities. In the bankers? Mr. Charles E. Mitchell, under pressure of an investigation by the senate banking committee, resigned his position as chairman of the board of the best known bank in the United States, the National City bank of New York; and a few hours later his colleague, Mr. Hugh H. Baker, resigned the presidency of the closely affiliated

National City company. The facts about National City's speculation in its own stock and in Anaconda copper are confused by technicalities, but two things are clear enough: that a concern which was supposed to be a trustworthy adviser of its customers was unloading upon them sinking securities at the same time that the insiders were getting rid of their own; and that the operations of the bank and its associated company were producing immense profits and bonuses for their officials while they were involving heavy losses for their stockholders and customers. The most completely disreputable chapter in that romance of frenzied finance is the one that has to do with the sale to the public of $90,000,000 of Peruvian bonds upon which the company had unfavorable information which it concealed from the purchasers and which, if revealed, would have made the bonds unsalable, according to Mr. Baker's own admission. Restore confidence? Certainly confidence must return before business can revive. But there are some kinds of business that ought not to revive, and nothing can be more immoral than to invite the public to give its confidence again to a type of financial leadership which has demonstrated that it is unworthy of confidence.

Trustworthiness Must Precede Trustfulness

IT WOULD be well if there could be a rediscovery and re-reading of a little book by Professor E. A. Ross, entitled "Sin and Society: An Analysis of Present-Day Iniquity," published twenty-five years ago. The characteristic sin of our age, said Professor Ross, is betrayal of trust by those upon whose fidelity society must depend for the carrying on of its intricate and ramifying processes. Modern business involves an immense number of fiduciary relationships of such a nature that we are all compelled constantly to stake our lives as well as our fortunes upon the competence and good faith of those who do for us the things that we cannot do for ourselves. We have to take it for granted that the milk which we drink is pure, that the trains and elevators in which we ride are safe, that the banks in which we deposit our money are solvent, that the securities and insurance policies that we buy are sound. There are people whose business it is to produce milk, build elevators, operate railroads, and conduct banks and insurance companies. If they do not do these things honestly and competently, the danger falls upon individuals with whom they have no immediate contact. There are other people whose business it is to inspect milk and elevators, to examine banks, and to give advice about investments. If they subordinate the public good to their own profits, they are guilty of the most despicable betrayal of confidence. Such betrayal of trust in fiduciary relationships is the characteristic crime of our time. Crimes of violence are regrettable and socially dangerous, but violence is an old story. Society has survived a great deal of it and can doubtless survive a good deal more. The crime of betrayal of confidence is not a mere surface wound upon the social organism; it is a cancer in its vitals. And that is the crime of which some of our great financial leaders have apparently been guilty. Restoration of confidence will not begin with the increase of trustfulness but with a return of trustworthiness.

Ratification by The People

MANY general church assemblies, more or less representative of large constituencies, from the Federal council down to the state and district conventions of denominations, have adopted resolutions embodying liberal ideas for the improvement of the social and political order. One may be permitted to wonder how far these pronouncements actually do represent the conscious convictions and agreed purposes of the rank and file of the groups in whose name they are published. As an amendment to the federal constitution needs not only to be proposed by congress but also to be ratified by the states, so all such declarations of social idealism and definitions of social programs require ratification by the people upon whose support they depend to make them effective. The men's forum of a church at La Grange, Illinois, after a series of sessions devoted to a discussion of the tenor of American political life and the necessary measures for its betterment, adopted and put into printed form a series of resolutions expressive of the conclusions at which the discussions had arrived. It is, in the main, a good statement, including both general principles and specific suggestions for the improvement of government and showing some earnest and courageous thinking about the most urgent problems of our common life. The details need not be recited, but the plan deserves encouragement. To bring the consideration of these weighty issues down from the high judicatories whose members speak and vote under a sense of responsibility as representatives to face-to-face groups where men think and speak for themselves with the responsibility of individual citizens and Christians; and to prevent free discussion from evaporating in vague talk by working toward conclusions and definitely formulating them—this is a valuable process in civic eduation and in ultimately bringing things to pass.

The Troubles of Democracy

BAPTISTS have always prided themselves upon their democracy. Each congregation is a self-governing body. There is no supreme judicatory that can impose its will upon a Baptist church. The Northern convention is a purely voluntary association of such autonomous churches and cannot legislate for them. It can only suggest and advise. This makes cooperation dependent entirely upon good will. It is difficult or impossible to maintain cooperation without a willingness to compromise and make concessions

on the part of the independent units that are concerned in it. This is the nub of the difficulty in the controversy that has arisen between the Baptist convention of southern California and the board of missionary cooperation of the Northern Baptist convention which seemed for a time to threaten the secession of the former from the latter on a question of states' rights. The cooperative program of the board involves a willingness on the part of state conventions to permit a committee of the board, which assigns to each state organization the portion of the national denominational budget which it is asked to raise, to say also what financial goal each convention shall set for its own work. The convention of southern California balks at that and says that it has the right to ask its people for as much as it pleases for its own work, and deplores what it calls the centralizing policy of the board of missionary cooperation. But since the amounts which the general missionary societies of the denomination receive from each state organization are a fixed proportion of the total raised in the state, these amounts diminish as the state organization's share in the total increases. If the state can make its proportion as large as it pleases by the expedient of raising the amount of its own askings, the whole cooperative program falls to the ground. Cooperation in a democracy, between independent units, rests upon mutuality and a willingness to subordinate sectional interests to the interest of the whole. When that is lacking all possibility of cooperation disappears.

Ratification Conventions Still in a Tangle

NOTHING FURTHER has been heard of the bill which was in preparation by members of the house of representatives to prescribe the program which the states should follow in creating their conventions to act upon the twenty-first amendment. A bill introduced in the senate to ask the attorney-general to tell the states how to go about it has evoked no enthusiasm. Probably it has been discovered—and very sensibly—that the only way to untangle the snarls in which that subject threatened immediately to become involved was to let it alone and leave each state to follow its own devices and hold its convention when and as it pleased. The only serious objection to that, from the standpoint of those who are in a hurry for action, is that about one-fourth of the legislatures now in session will adjourn next week, so that it will easily be possible for action with reference to the creation of the conventions to go over for a year or two. Thirty-eight of the 48 governors are democrats, but not all democrats—not even all democratic governors—are as wet as the party's national platform. This conundrum also arises: Bearing in mind that ratification of an amendment is an act for sovereign states, is it proper, or is it even politically feasible, for the party as a national organization to make the calling of a convention in a dry state which does not want a convention a matter of party loyalty? A meeting of the President with the governors was scheduled for March 6, and it seemed scarcely possible that some consideration of this and related questions would not be on the agenda of that conference. The governor of Colorado wants to assemble the legislature in special session and call that a convention. The Voluntary committee of lawyers working for repeal proposes that the state conventions should be composed exclusively of delegates at large. The governor of New York wants a heavy proportion of delegates at large, but there is powerful opposition to this proposal. In general, the drys seem to prefer conventions composed chiefly of delegates elected by districts. All of which merely goes to show that the matter of ratification by conventions is still in a good deal of a mess, and that congress would have saved a good deal of trouble for everybody concerned if it had forgotten that phrase in the party platforms and left it to the legislatures.

Chicago's Religious Drama Tournament

INCREDIBLE as it seems, more people witnessed religious dramas in Chicago churches last week than witnessed legitimate plays in the city's theaters. In fact, there was only one legitimate play—if one excepts musical comedies—running. But forty churches during the week presented thirty-five religious dramas in Chicago's fourth annual religious drama tournament. Five hundred young adults composed the casts and probably half as many more were involved in backstage functions. A central committee under the auspices of the church federation directed the tournament, establishing simple rules and selecting a list of plays of proved artistic and religious worth. In every church where a section of the tournament was held the audience filled not only the seats but most of the standing room. The purpose of the tournament was to raise the standards of religious drama and to demonstrate its effectiveness in the worship and educational ministry of the church. That it succeeded in this no one will question who saw some of the crude productions of similar groups a few years ago and compared them with the better productions of the 1933 tournament. There is still much crudity, and none of the groups has attained professional artistic excellence. But they are on the way. And in the meantime they are developing strength and beauty in their own lives as they work together to present the characters and messages of their plays to audiences that have been hungry for the touch of the imaginative in their worship. In these plays those audiences saw their own spiritual struggles reflected upon the stage, and some light of religion thrown upon them. Is history repeating itself in this decline of the commercial theater and in the rise of religious drama? It was just such a process that took place in the middle ages when a trivial and

decadent drama passed out and the art had a new birth in the mystery and miracle plays of the church. If the real estate men who now have a throttle hold on the legitimate theater kill the art of the drama for our generation, these church groups may raise it from the dead.

Money the Movies Miss

TRADE PAPERS state that Mr. John D. Rockefeller, III, is roaming through the moving picture studios of Hollywood, saying little and seeing much. Doubtless he is thinking much as well. Thinking of the demoralized state of the industry which has suddenly been dumped on the hands of his family, and wondering how it can be saved from the complete collapse which, according to the prophets of the ticker tape, impends. Surrounded as he must be by a flock of frantic picture executives, each trying to protect his own job by boosting his own wisdom, it may be hard to gain young Mr. Rockefeller's ear. The Christian Century, however, is willing to attempt it. As has already been said in these pages, it wishes the Rockefellers well in their new venture. And it believes, after studying the movie situation intensively for years, that *the way of financial salvation for the industry will be found only when there has been brought into the motion picture theater that potential audience that has been driven out by the sort of stuff usually offered.*

The showmen who now head this headless industry will, of course, laugh at such an idea. They *know* that the American people want piffle and sex and crime and more of it. The answer to their laugh it to be found in the empty seats which even in prosperous times were beginning to worry the box offices. Mr. Rockefeller may say that he does not care to get into the production end of the business. But he cannot keep out of it if he is to save his investment. Getting a worthy product to sell is fundamental.

How large is the potential audience for better motion pictures? No one can give accurate or even approximate figures, but certain facts may point the way toward a reasonable guess. Terry Ramsaye in his book, "A Million and One Nights," estimates that the constituency which regularly supports the motion picture industry is less than forty million in the United States. The weekly attendance is now estimated at less than seventy-five million, but this includes those who go two, three, and four times each week. To be sure, nearly everyone goes once in a while, but there is no sentence heard more commonly among intelligent people than this: "I used to go often, but I seldom go any more. I couldn't stand the stuff they were giving us."

Everyone is familiar with the cynical comment of a movie magnate that the average American has the mentality of a fourteen-year-old child and that producers make their pictures on this intellectual level. The forty million who now support the industry by regular or frequent attendance may deserve such a cynical estimate of their intelligence, but there are still eighty million left who are not going regularly to the movies. Let us assume that thirty million of these are either too young or too old or too ill or too poor or too highbrow or too remotely situated from the theater to attend. There still remain some fifty million persons who are not now in the class of regular attendants who support the industry. *These are the industry's potential constituency.* Anywhere from 20 to 60 per cent of them—that is, from ten million to thirty million persons—might become patrons if the movies offered them the pictures they wanted to see. If these ten to thirty million could be persuaded to attend the movies for an average of only once a month at twenty-five cents each, it would mean from $30,000,000 to $90,000,000 a year to the industry.

The names of the people who compose this potential audience are not on the lists to which the movie announcements are sent. They do not turn to the movie advertising pages in the newspapers, for they have been disgusted with them too often. Mr. Rockefeller will have to discover some new way of getting their attention. The attitude of many of them is probably like that of a great educator who in a private conversation the other day said that he had turned his back on the motion picture as hopeless, vulgar, indecent, and corrupting. He would like to forget that there is such a thing as a movie and his own effort with the children of his nationally known school is to busy them with other interests so that they too will forget.

No one can claim that these millions who do not now attend the movies are all thoughtful people or that they would all like the same kind of movies. But the fact remains that they are not being attracted by the low class of pictures offered at present. It is equally true that the motion picture industry has consciously or unconsciously selected its present audience from people who like the sort of thing they are showing. The industry has been trying to make them like more of it and to increase the audience from among our children and young people who can be induced to wallow in this mire.

The new audience cannot be secured by more pictures of this kind for it is just this kind that has driven them away or kept them out of the theaters.

Fortunately there is an increasing number of voices inside the industry warning the producers that a continuance of their present stream of inanity and filth will result in financial ruin. They, too, point the way to ultimate prosperity by means of pictures that will draw into the theaters the potential audience which has either been driven away or has never yet been persuaded to come. Two such voices are those of Mr. David Wark Griffith, well known as director and independent producer, and Mr. P. S. Harrison,

editor of Harrison's Reports, trade organ for the independent exhibitors. Theirs are not dominating voices and often they have cried in a wilderness, but they are prophetic.

Mr. Griffith has consistently striven not only for better pictures, but for greater ones. In an interview published in the U. S. Film Daily he is quoted as follows:

> The time is not right for me to reenter production. As a matter of fact, I have not come across a suitable story, and until I do, I shall not merely rush to Hollywood for the sake of making a film. There is too much of that and too much production of "just pictures." Every picture is made for the box-office, as they call it. How often does a company make a really fine picture for the sake of giving the public something beautiful with poetry of scenes, action, dialogue and story? "It's not box-office," they say. So I say that those fine artistic triumphs are "box-office." Possibly they will not be great money makers, but they will bring the better class of people back to the theaters and that is a present day necessity. Not every company can afford to do that. Independents, of course, cannot. Let the major producers make one or two fine, outstanding artistic productions without both eyes focused on the box-office and the industry will surely regain much that it has lost.

Mr. Griffith is only saying what is obvious to everyone outside the industry. The average producer, however, apparently believes that there is no such audience and the Hays office has never tired of reminding women's clubs that "Disraeli" was a financial flop. It forgets to tell them, however, that this was Mr. Arliss's first motion picture and that Mr. Jack Warner, who invited him to make it, did so because he believed thoughtful people could be drawn back to the theaters by a series of such pictures. Mr. Warner's faith has been justified, for every Arliss picture since "Disraeli" has proved to be a money-maker.

Mr. Harrison has also been fighting valiantly for better pictures. Most producers, he declares, think that it is only sex interest that attracts money to the box-office, and unless a picture is saturated with sex, it won't succeed. "The more books and plays announced for picture production I read," he said, "the more I realize the lack of ordered intelligence employed in the selection of material. The one thing uppermost in the minds of Hollywood producers seems to be how filthy the story can be and how demoralizing." To show the falsity of this overemphasis upon sex, Mr. Harrison lists twenty-seven sex-saturated pictures that have been failures at the box-office. His remedy for this situation—and he speaks as a business man, not as a reformer—is to have the producing companies put at the head of their story departments dramatists who know the essentials of dramatic interest rather than film salesmen looking only for sex.

Will Hays and his assistants, all paid by the producers and distributors, come to their defense when pictures are criticized. They wave before a troubled public a new "Code of Ethics" every little while. How much such codes amount to may be surmised by a comparison of certain items in the much heralded one of 1930 with a few recent ads of pictures by the companies that signed that code.

Promises

Sex. The sanctity of the institution of marriage shall be upheld. Adultery . . . shall not be presented attractively.

In general, passion should be so treated that these scenes do not stimulate the lower and baser elements.

Seduction or rape should never be more than suggested . . . and never shown by explicit method.

Methods of crime should not be explicitly presented.

Brutal killings are not to be presented in detail.

The use of liquor in American life, when not required by the plot, or for proper characterization, will not be shown.

The history, institutions, prominent people, and citizenry of other nations shall be presented fairly.

From the movie industry's Advertising Code:

Point 2. Good taste shall be the guiding rule of motion picture advertising.

Point 3. Illustration and text in advertising shall faithfully represent the pictures themselves.

Performances

You've left nothing to the imagination, Kay Francis! People who haven't blushed for years will gasp at your daring. Why, women won't even be safe with their own husbands after your lessons for the love-hungry in M.

Six days of pent-up emotion spent in one night of revelry and fun . . . follow one week-end playgirl who played and paid . . . youth —excitement—passion—wine, women and song.

SHE WANTED FREEDOM! To do what she pleased—To go where she pleased—Not Marriage Boredom! Why should convention halt her—her soul fought for the joys of independence that propriety barred from her life!

Birds do it! Bees do it! Even little flowers and trees do it! . . . So she did it too! . . . this lovely luscious lady wanted loving and could only get love! So she did what Eve did to Adam . . . with all modern improvements! M . . . starring the most dazzling beauty of the screen . . . in an indiscreet story of an immoral lady.

Obviously Mr. Rockefeller cannot win the potential audience by following the example of these gentlemen who have been so scrupulous about not letting their left hands know what codes their right hands have signed. If that audience is to be won it will not be by such ballyhoo and broken promises. It will be won—if at all—only by pictures definitely made for it and sold to it by dignified and honest methods of salesmanship.

Right here he will strike another tough knot. How can he switch the selling and advertising of the movies from the present methods of merchandising? The difference is this: the showman creates a show in which he tries to appeal to all tastes, low, medium, and high, and then tries to get all those tastes into his theater at one time. He expects every patron to sit through the whole program and be content if there is something in it that appeals to his particular taste. Merchandising, on the other hand, implies selected programs for selected tastes. It begins with finding the tastes of the prospective customer and building a whole program so that nothing in it will offend and the bulk of it will appeal.

To all of this Mr. Rockefeller may well reply: "But how about the good pictures that failed at the box-office?" The answer is two fold: First, not all of them failed—probably not half. The proportion of

good pictures that have succeeded financially even with the present clientele is probably at least as high as the proportion of successful rot. In fact, of the six pictures that drew the largest box-office gross profits in 1931, three—"Cimarron," "Min and Bill," and "Daddy Long Legs"—were approved as excellent by practically all of the previewing groups in the country. Second, a producer can no more expect the potential millions to come to his theaters for an occasional good movie mixed in with rubbish than a tabloid publisher can expect the better elements of the community to flock to the newsstands to buy his paper when he publishes an occasional good article.

The winning of the missing millions will require not only better pictures but a steady run of them. It will be costly, but the alternative is greater loss and the continued decrease in the size of movie audiences as their powers of discrimination increase.

Japan Walks Out

THE HEADLINE of the morning paper on February 25 read: "Japanese Bolt League." Probably a majority of the people in the United States believe that, on the previous day, Japan withdrew from the League of Nations. She did nothing of the sort. There had been threats galore that, in the event of league action tantamount to a vote of censure, Japan would resign her membership. She may still do so. But on February 24, the day when the assembly adopted by a unanimous vote the report of its committee of nineteen, Japan did nothing more than to state, through her chief of delegation, that she had "reached the limit of (her) endeavors to cooperate with the League of Nations in regard to the China-Japanese differences," and to leave a meeting of the assembly in which those differences were under consideration. Japan walked out on a session of the assembly; she has not yet so much as begun the long process of walking out of the league.

In many respects, Japan played a more dignified part in the hours just before the league's adoption of the committee report than at any time during her previous defense of her Manchurian course at Geneva. The final speech in which Mr. Matsuoka sought to head off the approaching vote of condemnation was restrained and, in many respects, based on facts. The condition in China *is* as chaotic as the Japanese delegate declared; it *does* make the position of Japan in the far east terribly difficult; the efforts of liberal Japanese statesmen, such as Baron Shidehara, to deal with Chinese problems—particularly the Manchurian railway problem—on a basis of mutual good will and peaceful negotiation *were* thwarted from the Chinese side.

Neither was there any lapsing into threats or sword-rattling when the moment for Japanese withdrawal came. "The Japanese government," said Mr. Matsuoka to the assembly, "now find themselves compelled to conclude that Japan and the other members of the league entertain different views on the manner in which to achieve peace in the far east," so that a continuation of further negotiation seemed useless. Certainly that was stating the situation as mildly as it could be stated. And the last words that echoed as the delegation left the hall insisted on Japan's desire to cooperate in building world peace—a declaration that the realist may hold to have been completely cynical, but that at least did not slam the door irrevocably behind the departing delegation.

The trouble—and it is of a nature to disturb the whole world—is that there is an impassable gulf between the restraint which Japan showed in those closing hours at Geneva and the course that she has followed and is following in China. The voice that spoke at Geneva on the day of the league's vote is not the voice that spoke in Mukden on the fatal night of September 18, 1931, nor the voice that spoke in Shanghai a year ago, nor the voice that is speaking in Jehol now. There was not a single one of the issues raised by Mr. Matsuoka in his final plea that might not logically and as a practical political maneuver have been referred by Japan to international conferences called at any time before the attack on Mukden in accordance with the consultation provisions of the league covenant and the nine-power treaties. The difficulties which Mr. Matsuoka described are precisely the sort of difficulties those instruments were designed to deal with. But the voice of reason, to which Japan finally resorted at Geneva, is not the voice with which she first elected to speak. And it is not the voice with which, outside Geneva, she continues to speak.

Instead, at the very moment when Mr. Matsuoka was making his appeal to the world's patience, the Japanese army staff was launching another drive—this time for the occupation of Jehol. This was being accompanied by a formal denial of intention to capture Peiping and Tientsin—that is to say, north China—unless it should become "necessary to do so." Which is nothing more than an intimation of the army's intention; an indirect threat of impending invasion south of the great wall. Much as any part of the world might wish to believe in Japan's readiness to settle the far eastern problem on the basis of reason, the line of procedure of the Japanese army—first taking Manchuria to protect the railway zone, then taking Jehol to protect Manchuria, and now preparing to take north China to protect Jehol—makes such belief impossible.

The verdict unanimously rendered by the league assembly, on the basis of the exhaustive studies of the Lytton commission and the careful review by the committee of nineteen, is that Japan, since September 18, 1931, has had no legal case. The verdict which has been reached by the public opinion of mankind, on the basis of the contrast between the appeal to reason made by the Japanese delegation at Geneva and the appeal to force made by the Japanese army, is that Japan, by professing one thing and doing an-

other, has no moral case. An isolation is thus created without precedent in modern history. Japan has walked out—not only out of a meeting of the league assembly, but out of the company of nations and of peoples.

Where, then, do the events which have occurred with such dramatic swiftness leave the total world situation?

First, the league has saved its soul. By saving its soul it has saved its life. Had the league failed to act on the Manchurian issue it would have died, quickly, of cancer. Had the league pretended to act, but in reality sidestepped, it would have died, slowly, of anemia. But having acted with courage and conviction, the league gains immediately in self-respect and in the estimation of all the nations. Its prestige is higher, its importance for the future seems greater today than at any previous time in its stormy history.

Second, China will probably be content to leave the situation—so far as its international aspects are concerned—where the vote of the assembly puts it. (The Japanese military drive, if it penetrates north China, may render this impossible; the only course open to the Nanking government, to preserve itself, might then be some sort of appeal to the league to apply sanctions.) The Chinese case is now legally certified. It will be much easier, from the standpoint of practical Chinese politics, to hold the situation at exactly that point than to push it toward new developments. It is an ironic aspect of the situation that the last thing which the Nanking government would desire to undertake would be to provide an administration for Manchuria.

Third, the league will probably be glad to fall into line, and hold the situation where the assembly vote leaves it. The committee of nineteen, expanded into a committee of twenty-one, is left in existence to deal with emergencies. The United States has registered its "general accord" with the verdict of the assembly, which indicates that it would be found in a friendly mood if a new crisis arose. Great Britain has announced an embargo on arms exports to the far east, which probably has no great significance from a military standpoint—since there is a weasel provision allowing all contracts already made to be completed—but does have importance as evidence of the reality of the support which the tory government is now ready to give the league. There is no reason why, unless Japan runs completely amuck, the league should not settle down into an attitude of watchful waiting, now that the policy of member states has been brought completely into accord with the Stimson doctrine.

In the fourth place, every piece of dependable financial information that arrives from Japan indicates that the day of bankruptcy is drawing swiftly near. The militarists are evidently trying to secure a military-political decision before Japan's financial isolation produces an economic crash. But the only means by which they can force a victory in the political realm is the means most sure to hasten a catastrophe in finance. Japan is like a man with his neck in a noose; every time he thrusts out against the situation, the noose tightens.

Wife-Beating, Etc.

EDITOR THE CHRISTIAN CENTURY:

SIR: Sometime or other you must have been mentally held up with that false dilemma, "Have you stopped beating your wife?" Then, if never before, the scriptural communication, so dear to the heart of the Quaker, proved insufficient. A "yea" or a "nay" could not extricate you.

Yet, Mr. Editor, isn't it true that a whole crop of our modern problems and perplexities come from intellectual highwaymen who rob us of peace of mind by precisely this kind of browbeating? When we once concede the inversion of experience and thought, concepts that are hand-me-downs and abstractions, at least once removed from life, are seen to break the flow of reality. The result is that frequently we have a catalogue instead of an art gallery; a man with a megaphone shouting information from a rubber-neck wagon instead of residential privileges; cold ink instead of the variations of human tones, and "dead certainties" instead of living issues.

Take as an example the conflict between a sovereign state and an individual. Surely the state has no self-substantial entity in its own right? We cannot indict a nation, as Burke said, simply because it has neither the capacity for enjoyment nor for suffering. Then, as for the individual, or self, we have equally an abstraction. The self is never a datum of sense but always a mental construct. Shorthand symbols of realities that burst through language and escape are good servants, but poor masters.

Again, sir, there is the body-mind controversy that gives employment to so many around the psychological laboratories; keeps the collegiate from some outside dates, and even gives heartburn to some preachers. When "mind" is used in two distinct senses, with concepts drawn from material processes and with those that deal with value, why not expect a false dilemma?

There are those who lift up their voices on high for a morality that is relative, and low. Over against them are the absolutists who swallow everything with one gulp, even if, Jonah-like, the totality refuses to be masticated. A Kipling world, east of the Suez, "where there ain't no ten commandments," is a protest against an airy nothing when given a name, even as the cult of absolute values is a valid demand for reality that is super-personal. Pelagians and Augustinians, pacifists and militarists, conservatives and liberals should be warned, Mr. Editor, of Procrustean cruelty, and I remain,

Yours "agin" the wife beaters,

QUINTUS QUIZ.

If Not Dr. Macintosh, Who?

By Jerome Davis

ON a summer day—the twenty-fourth of June, 1929—the federal court in New Haven was packed to the doors with one hundred and eighty-six men and women who wanted to become citizens of the United States. Something unusual and unprecedented was happening, for at the hour on which the court was scheduled to open the judge was still in conference with an officer of the United States government. In the courtroom itself besides the applicants there were several professors from Yale university, as well as the dean of the law school who was present in his professional capacity as attorney.

When the judge finally entered the court, the case of Dr. Douglas Clyde Macintosh was immediately called. Dr. Macintosh is one of the leading theologians in America. A man of unquestioned integrity and of international reputation, he is a professor in the Yale divinity school. The sole test of his admission hinged on whether he would fight in any war—good or bad—in which the United States might theoretically become involved. Dr. Macintosh was not an extreme pacifist; on the contrary he had had a notable record in the world war. He declared that he was willing to bear arms if necessary, but felt that he must always place allegiance to God first, that he could not pledge in advance to fight in an unjust war.

Dr. Macintosh Denied Citizenship

This did not satisfy the court. To be sure, the judge recognized the high moral character of Dr. Macintosh, but declared that "if men of his views are admitted, when the powder begins to burn and the bullets to fly, no one will fight." The roomful of prospective citizens were thus given an unforgetable lesson in Americanism. The judge ruled that a man of Dr. Macintosh's devotion to conscience and religion was debarred from citizenship on the ground that he was "not attached" to the constitution of the United States. The decision excluding Dr. Macintosh was unanimously reversed by the circuit court of appeals, but was upheld by the supreme court on a five to four decision with the chief justice dissenting.

Much has been written in America about Dr. Macintosh, but almost nothing has been known about the other one hundred and eighty-five who applied for citizenship on the same day. What happened to them? What sort of citizens have they become? In April and May, 1932, nearly three years after they had received citizenship, an investigation was made of the one hundred and forty-three residents of greater New Haven. A check of the confidential exchange list of the Community chest disclosed that sixty-eight of the new citizens were being aided by twenty-five public and private welfare agencies. It must not be assumed that there is necessarily any stigma in a period of depression in receiving public aid, but let us analyze further some of these cases.

They ranged all the way from illegitimacy to dependency. One of these citizens was brought before the Humane society because of gross abuse to her children. On one occasion, when a visitor paid an unexpected call at the home, she found the place deserted except for the baby, who was lying naked on the bed. The house was cold, the air foul, and the room unspeakably filthy. On another occasion the children were left alone, the rooms caught fire, and had it not been for the neighbors the children would have been burned to death. The investigator was unable to learn where the mother spent all her time, but reported that she was always away. When the Visiting Nurse association was called in they reported: "Conditions in the home are terrible—father is not supporting the family. The children are ragged, dirty, and undernourished." The Humane society was finally forced to take legal action to separate the children from their parents.

Others Who Were Admitted

In another instance when the child of one of these welcomed citizens had stolen some money the investigating agency reported: "The lack of parental responsibility, the poor home environment, the unstable mother, the bad outside influence, the neglect of the children in the matter of cleanliness, the ignorance of the mother in the matter of bringing up children, and her unwillingness to cooperate are likely to cause the two girls to become a social liability—the one a thief and perhaps a prostitute, and the other a petty thief and unstable character."

In certain cases the parents were reported to have encouraged their children to steal. In several, the new citizen had induced his wife to have an illegal abortion. In some instances, the citizens had taken to prostitution. At least three had criminal records. For example, the police gave me the following record of one: In 1911 he was arrested for theft. In the year and a half immediately preceding the grant of citizenship in 1929 he was arrested three times within the space of thirty-three days.

Military Service as a Test

Dr. Macintosh was excluded on the sole ground of his refusal to kill in a theoretical unjust war. What about the character of foreigners who served in the American ranks in the world war? These men were often admitted to citizenship in groups at military camps without any investigation or character witnesses. If they sought citizenship after the war they had only to establish their identity and their war record. Is military service alone an adequate test of character?

It so happens that one of those admitted on June 24, 1929, had the same name as another who had been previously naturalized while in the army. Con-

sequently the soldier's record came accidentally into our possession. We cite his case as given by the chief of police. While he is probably exceptional, he is among those citizens who are admitted without question if almost the sole test of character is willingness to kill in warfare.

As far back as 1911, at the age of nine years, this future citizen was convicted for trespassing on railroad cars. In 1915 he was arrested for burglary. In 1921 he was convicted for breaking and entering railroad cars. In 1922 he was convicted for carrying concealed weapons. In 1923 he was arrested two times for breach of the peace, and again, twice in 1924 for the same cause. In 1924 he was arrested and convicted seven times: once for idleness, twice for breach of the peace, once for keeping a house of ill-fame, twice for lascivious carriage, once for soliciting. In 1925 he was convicted three times: twice for breach of the peace, and once for conducting a gambling enterprise. In 1926 he was convicted three times: once for carrying concealed weapons, once for receiving an income from prostitution, once for violation of the liquor laws. In 1928 he was convicted four times: once for breach of the peace, once for violation of the liquor laws, once for operating a gambling enterprise. In 1929 he was convicted three times: once for having lottery tickets in his possession, once for failing to endorse an operator's license, and once for reckless driving. In 1930 he was arrested for burglary.

The Public Pays

It will be noted that much of this record was prior to the time when he was admitted to citizenship, and was a matter of public record. The other criminal cases had had previous records, yet we admitted them without question.

As a result of our study of those admitted to citizenship in New Haven, then, we find that Dr. Macintosh, whose character and war record probably surpassed that of any of the others, is debarred. Sixty-eight of those admitted are now being served by public and private relief agencies, and at least three others have been convicted of criminal acts. In other words, over fifty per cent of those investigated have been or are now in serious difficulty of one sort or another.

It must not be assumed that America has left the matter of the making of new citizens without any safeguards. In theory, the United States government has surrounded naturalization with certain checks. Actually, on examination every one turns out to be worthless. First of all there is the requirement of five years' residence. The tragic weakness of the entire naturalization process is glaringly revealed when one considers that under present conditions this means almost nothing. Today the average immigrant lives in a foreign colony. He may read a foreign newspaper, worship at a foreign church, and enjoy his leisure with a foreign group. The mere fact of residence in the United States is no guarantee of contact with American culture, nor, obviously, is it a guarantee of character.

Slipshod Administration

The requirement that a candidate must apply two years in advance means little since no investigation is made as to the record of the applicant during this period. He can be in jail or in an insane asylum; the immigration authorities may be none the wiser. To be sure, two witnesses are necessary, but they are of the applicant's own choosing, and it is always easy to secure two obliging citizens of some sort. Often these witnesses are mere hirelings who testify for a price. They are prepared to certify to the character of anyone who has the necessary cash. Originally there was a check on the use of such men, because witnesses had to be publicly listed, but now even the safeguard of publicity has been taken away. By an act approved in 1931 the public posting of the names of all applicants for citizenship, together with their witnesses, has been abandoned.

There is of course the requirement that the alien must be able to sign his own name and know a little English, but aside from this and the few technical requirements of residence, we are actually giving away citizenship to anyone for the asking. The oath of allegiance means nothing except to the conscientious; all others will not be deterred from swearing to a falsehood. Those who are scrupulously honest, and admit they have been previously arrested, may be debarred. On the other hand, many of those who have falsified and stated that they have never before been arrested may be admitted.

The last report of the commissioner of naturalization is full of the corrupt practices which are now being perpetrated by those obtaining citizenship. These stretch all the way from transferring the names and pictures of applicants, to fraudulently claiming to have a war record, or to securing false character witnesses. The commissioner remarks that the elimination of irregular practices and activities "appears to be a vain hope, for reports were received by the department showing that irregular practices of long standing had prevailed." He makes the admission that those who paid for "political influence" to secure their citizenship "would in almost all instances have been admitted to citizenship, regardless of any intervention, immediately upon application." Thus the commissioner himself acknowledges that the United States government has no real test of character for the prospective immigrant.

Sources of Corruption

It must not be assumed that citizenship is always desired for laudable reasons. Sometimes it is merely to assist in racketeering, at other times it is to secure better jobs, often it is for the purpose of political henchwork or to facilitate frequent entry into the United States for profiteering purposes. Professor Commons of Wisconsin maintains that in large measure the notorious system of "ward bossism" in

our cities is due to the mixture of nationalities and to the ease with which citizenship can be secured.

In the light of our official carelessness in creating citizens, it is a testimonial to the immigrants who have come to America that the character of our naturalized citizens is as high as it is—for the so-called "safeguards" are paper safeguards only. No criminal would hesitate to swear that he would be willing to fight in any war. Hundreds of the immoral and antisocial are actually admitted, no matter what pretense is made of excluding them.

Not a Question of Costs

It is not as though we could not afford to spend more money for naturalization. It might be argued that it would be worth millions to the nation to prevent gangsters and criminals from becoming citizens. Actually the naturalization process, by means of large fees and little or no investigation, is yielding a heavy profit. In the depression year of 1930 the commissioner of naturalization reported a gross profit over the cost of administering the law of over one million six hundred thousand dollars. In the still darker year of 1931 the government made a profit of nearly two million dollars. Think of it—two million dollars because we are unwilling to take proper safeguards to prevent the admission of criminals to citizenship! If a tithe of this sum were spent for the investigation of prospective applicants what a difference it would make! To prevent Dr. Macintosh's admission the government presumably spent thousands of dollars in appealing the case to the supreme court. Virtually nothing is done to investigate and debar the criminals who lightly perjure themselves as to their past record.

Is it not time that the entire naturalization procedure should be thoroughly revised? At present we are making a mockery of one of the greatest gifts our government has to bestow. Why should the nation not give at least as careful scrutiny to those who desire to become citizens as individual employers do to those who desire to become nursemaids or factory hands? Letters could be written to their employers, a trained worker could call at their homes, all in the interest of determining the real character of the applicant. At the very least, the names of prospective applicants should be turned over to the police department so that their records could be investigated. Wherever it is possible they should also be checked by the welfare agencies. It is not claimed that this would reveal all unworthy cases, but it would prevent the gross mockery of justice which is occurring under the present system.

All this does not mean that we need to make it any more difficult to secure citizenship. For those who are worthy the process should be made even easier than it now is, but the real test should be the character of the applicant as shown by what he is doing in the community. We should investigate the contribution which he has already made to the welfare of the nation in his life and work, no matter how humble. No one proposes that the honest conscientious citizen, no matter how poor, should be debarred, but let us base our test on his moral character, not on his willingness to kill in a hypothetical war.

The Exchange Movement

By Arthur E. Morgan

WHILE traveling recently in eastern Europe, I talked with merchants, bankers, manufacturers, and university men about the probable future of Europe. Two strong convictions were fairly universal. The first of these was that national antagonisms, armaments, tariff barriers, and other divisive influences, are strangling Europe and are bringing it to disaster. In each country of eastern Europe I found also a conviction that it was the country which had been greatly wronged, and that there could be no forgetting and forgiving.

Except to some degree in Greece and Czechoslovakia, due to the influence of Venizelos and Masaryk, no country in eastern Europe was willing to be the one to begin the process of tearing down barriers and of forgiving wrongs. When I would speak of the absolute necessity for breaking the old patterns of hate and suspicion, and would draw attention to the fact that it was good sound humanity in each country that was so obsessed, I was told, "But you do not know Europe." Forgiving and forgetting were absolutely necessary, was the general belief, but also absolutely impossible.

A Beast of Prey?

Spengler, in his "Man and Technics," pictures the man of the western world—Europe and America—as essentially a beast of prey. He cannot stoop from or change his high destiny. He must remain what he is until his nature brings him to his tragic end. That would be a natural attitude of one living in eastern Europe at the present time. In the name of "free competition," "rugged individualism," and the profit system, that doctrine holds sway in America, though somewhat "tainted" by Christian motives. Any suggestion that any other organization of life can replace this one is looked upon as treason—as irreligion, in fact. Christian principles may be applied, if one wishes, in spending one's wealth, but not in accumulating it.

Such a sweeping statement is not wholly true. Christian motives have to some degree influenced

every phase of our life, and the pure "rugged individualism" and ruthless competition which are theoretically approved are often belied by better motives that creep in because the business man is too much a human being to be held to his own logic. Yet, Christian motives are exotic in business. They come and remain in spite of doctrines of free competition and rugged individualism, but in instances of acute competition the Christian motives very generally give way.

Consider our prisons, for example. How much it would mean to prisoners to be learning useful callings, to be working as normal men in the production of normal goods! But prison labor and prison-made goods must not compete with those of business. It is more appropriate to business standards to prevent men from regaining their self-respect and capacity for normal living than that we lose any of our profits.

The Revival of Barter

During the past year of unemployment in many parts of the country, men have gathered together to exchange labor and commodities, rather than live on charity. Perhaps half a million men and women are now getting all or part of their livelihood in this manner. In Los Angeles county about forty such exchanges are united in one organization. They exchange carloads of cattle for boatloads of fish, oranges for vegetables, services for goods. They have daily market reports by radio and a fleet of trucks making exchanges. Millions of dollars of business is done by men otherwise unemployed, with products otherwise wasted.

Yet, the powers that be look askance at this development. I am told that ranchmen receive telephone calls from a business men's organization advising them not to cooperate. What if such a cooperative movement should get its roots in and become permanent? Might not "legitimate" business suffer?

In Salt Lake City a similar organization has developed. According to official reports, this organization in January, 1932, did a business of $57; in March, $1,430; in June, $6,300; in August, $35,000; and in September, $69,000. During that period it had supplied 40,000 days' work at a cash expense of ten cents a day. Fifteen thousand people were receiving help without burdening the public treasury.

Newspaper Silence

Yet, during this period, according to reports, none of the three newspapers of the city mentioned this undertaking. Such a reverberative silence must have been due to a fear that "legitimate" business might suffer. In many of the cities where exchanges are springing up, very great precautions are taken that there shall be no competition with current business, and as a result the natural effectiveness of the exchanges is greatly curtailed. Should cooperation tend to infringe upon the profit system in any way, it would receive swift condemnation. I am told this by community chest officials and others who depend on contributions from business.

Perhaps a hundred and fifty or two hundred exchanges are now in operation, chiefly in the west, where the ancient patterns of life are least deeply ingrained. A characteristic of many of these is a sort of religious fervor, a joy in the discovery that men can cut across the processes of business and work for each other in the spirit of cooperation. Although perhaps half a million men are getting all or part of their sustenance in this way, the development as a whole is scarcely a year old.

Given effective leadership stirred by the same spirit, we might see the beginnings of a new economic order, coming in an orderly peaceful manner. What a pity that this growth cannot have a fair chance and friendly encouragement! The exchange movement is to some degree a rebellion against that predatory type of life which Spengler says must drive western civilization to its doom. The movement is strongest in that part of America that is culturally and geographically farthest from Europe. Perhaps it can survive adverse treatment, but it greatly needs leadership, and it happens that business competence, due to the very environment of its development, has become indoctrinated with the temper of "profits first," just as a child growing up in France "naturally" speaks French. It is not human nature that we are primarily dealing with, but indoctrination in a going economic pattern.

The present great economic disturbance may give the spirit of cooperation its chance. Let us hope that it may have the leadership and the favorable environment necessary to develop its possibilities.

Hope

THE heart endures the cycle of the seasons,
Autumn of shattering bloom, winter of pain—
Wherefore, I am assured, by the same reasons
April will come again!

One of these dingy mornings I shall see
Out of the icy furrow of my grief
Suddenly, lo—the heart's anemone
Trusting its valiant leaf!

SARA HENDERSON HAY.

Concerning Immortality

FREELY He lets us look upon some pages,
Bidding us read as best we can the preface.
Over and over we ponder words and phrases,
Slow to interpret.

Just as the meanings grow a little clearer
And the eager mind would turn to the coming chapters,
Would any God exclaim: "Here endeth the lesson!"
Closing the volume?

ADELAIDE LOVE.

Can the Farmer Be Relieved?

By John D. Black

THE ECONOMISTS of the country meeting just at the end of the great depression of the 90's devoted an afternoon to the question whether there was anything peculiar about the condition of agriculture that called for special treatment. Opinion was about equally divided. Congress passed no special agricultural measures; but Bryan polled a large popular vote. In the following period, lasting until 1918 at least, our agriculture thrived as never before, prices of farm products running ahead of other prices, and land values more than doubling. This was the period of the agitation about the rising cost of living.

In the depression just following the world war, again the issue arose of special legislation for agriculture, and again opinion was divided, among economists and among the populace at large. Some of our business philosophers argued that the depression in agriculture was preventing a recovery in business. But presently business turned upward with vigor, leaving agriculture lagging in the rear. By 1923, industry and trade were going strong. Agricultural prices and incomes by 1924-25 attained a level well above the lows of 1921, which level they retained until 1929 with only small fluctuations.

Agricultural Blocs and Lobbies

This level, however, was not satisfactory to the agricultural leaders of the country, particularly in view of the low and still declining level of land values, and the still continuing foreclosure of farms. Moreover, the agricultural interests had become better organized than in the 90's, and they had set up an "agricultural bloc" in congress and a powerful lobby. Some minor agricultural legislation was enacted—the Packer and Stockyards and Grain Futures acts, the Capper-Volstead Cooperative Marketing act, the Federal Intermediate act, and so forth, and some largely futile new tariff duties were imposed on farm products. The government of the United States, however, was in the hands of the industrial and commercial east, and the major program of the agricultural interests, represented by the McNary-Haugen bills, was stopped by two presidential vetoes.

The agitation of the agricultural interests in the 1928 campaign was effective enough to cause President Hoover to commit himself to securing passage of farm relief legislation. The Agricultural Marketing act of 1929 was not what the agricultural interests wanted. They accepted it as the best which they could expect to get from an administration dominated by eastern interests. It was not satisfactory to the old line republicans, but accepted by them as the least objectionable proposal that would appear to fulfil the campaign pledge. One would judge from President Hoover's statement in his second campaign that the stabilization corporation feature of it was not to his liking either. Nevertheless, he had definitely advocated it in his St. Louis speech in 1928.

Bad Legislation

We might just as well admit now that the Agricultural Marketing act was an ill-conceived piece of farm relief legislation. To promote the organization of farmers for better marketing is commendable under almost any circumstances, but to go about this in haste, and on the scale outlined in the Agricultural Marketing act, as a means of emergency farm relief, was surely very unwise. Cooperative marketing must be a growth, based upon education and experience. The philosophy of cooperative marketing embodied in the act included the idea that most of any one farm product must be sold under the control of one national organization if the producers are to secure a fair price for it. This was an idea borrowed from current and largely erroneous ideas about big business, both as to how successful big business is, and as to how it attains its successes.

However, the cooperative part of the Agricultural Marketing act was by no means all bad; the work of the Federal farm board in administering this part of the act has been helpful in many ways. It is too early to say how much of the hastily built cooperative organization of the first two years under the act will weather the storms of the next five years, but one has reason to hope that the major portion of it will survive. Reconstruction is of course going on all the time. Most students of cooperative marketing will now agree that a more vigorous program of developing cooperative organization is needed than had been provided before 1929. Loans from public sources to assist cooperatives in their early years also seem to be justified. The provision in the act for supplemental loans—that is, loans in excess of what a bank can safely lend—at what has proved to be preposterously low rates of interest, is of very doubtful merit.

Was the 1929 Law Justified?

It follows, therefore, that new cooperative legislation was needed in 1929. What was provided in the Agricultural Marketing act was not the right kind; but perhaps it was better than none at all. A public discussion on this point would find about as many pros as cons. The members of the farm board would all take the affirmative. A scant majority of agricultural economists would probably take the negative. The act had the effect of getting the cooperatives more deeply in debt than they would otherwise have been, but the board is administering the loans in such a way as to lighten the burden of paying off these debts. With prices descending as they have since 1929, many of the cooperatives would have failed without help from the board.

The theory upon which the stabilization part of the act was based was largely but not wholly fallacious. A reading of the three annual reports of the Federal farm board will pretty well reveal both the false and the true in it. Seldom, by the way, has any public body reported so honestly upon its work and accomplishments as has the Federal farm board in these reports. But regardless of the balance of true and false in the stabilization plan, it was poorly adapted to the needs of the agricultural situation in 1925 to 1929, and would not have commended itself to the agricultural interests even though prices of farm products had not crashed in 1929, and kept on slipping until June, 1932.

Raising Farm Prices

The truth of the matter is that if any farm legislation of the relief type was worth passing in 1925 to 1929, it was something aimed directly at raising prices of farm products relative to other prices. If the McNary-Haugen bill could have been passed in 1925, it doubtless would have had such an effect. But it would also probably have stimulated production of wheat to the point where production control measures would have been needed. Perhaps the people would have been ready for such measures by that time.

The need for price-raising measures in 1925 was not so much that the farmers actually needed the higher prices as it was that higher prices for farm products would have checked the decline in prices of land, the land market would have improved, and foreclosures and country-bank failures would largely have ceased. This was the real agricultural problem of the period, not the so-called "surpluses" which received so much attention. The reason for this problem was not primarily the low prices of farm products in the years after 1924 as it was the tremendous war and post-war land boom which in 1919 alone had raised farm real estate prices from 140 to 170 on the index scale, on top of a rise from 108 to 140 in the three years previous.

No Disparity in Prices

The farms bought under large mortgages during this boom period could not support these mortgages when the deflation in prices came. By 1927 land prices had fallen to 119 on the index scale—about the same as in 1917 in the early years of the land boom. Land prices declined little after 1927 until after the new crash came with the present depression. The judgment of farm mortgage agencies is that most land bought at prices prevailing from 1926 to 1930 was able to carry its mortgage load, and that if the second price collapse had not come, the mortgage situation would have taken care of itself.

There has been much talk of the disparity between farm and other prices ever since 1920. There really was not much disparity, anyway one can figure it, in the 1924-1929 period. The ratios of prices received to prices paid by farmers ranged between 85 and 92 in this period, as compared with this ratio in 1910-14 considered as 100. Farmer interests always assume that agricultural and other prices were in proper relation to each other in 1910-14, and that anything less in farm prices was a disparity. It is surely as reasonable, however, for city laborers to say that the cost of living had been rising faster than wages in the period before 1914, and that urban wages were therefore under par in 1910-14; and hence that urban wages were no higher than they should be in relation to farm incomes in the 1924-29 period. Probably the truth is somewhere between these two positions.

Earnings on capital in urban industry and trade were no doubt higher than those on farm capital in this period—at least in that part of it that is represented in the stock market.

Volume of agricultural production was larger in 1924-29 than in the pre-war period. The department of agriculture has estimated a 15 per cent increase since the war, equal to about a 20 per cent increase per person gainfully employed in agriculture. This needs to be combined with prices to get a true picture.

Why Mortgages Were Not Paid

But taxes, mortgage interest, and expenditures for farm machinery had all increased, so that the ordinary farm family surely had no more free spending power in 1925-29 than before the war. It is easy to see, therefore, why farm mortgages were not paid off very fast and the heavy mortgages were foreclosed.

There was real hardship during this period in the matter of farm mortgages. There was a forced sale rate of over 20 farms in each thousand per year from 1922 to 1929—a total of probably 170 per 1,000 in the 8-year period. Since the rate was much lower than this in the eastern and Pacific coast states, it was much higher in other sections. One could not live in a section in which two or three hundred farms in each thousand were sold at forced sale between 1922 and 1929 without believing that there surely must be something wrong with prices of farm products, and that something must be done to raise them. The disparity in prices was unequally distributed also.

One can also understand from the foregoing how other persons could reach the conclusion that the best procedure during all the 1921-29 period was to let matters take their course, let land values adjust themselves to the new level of prices and let the farms caught in the jam go through foreclosure proceedings and thus get their values written down. Certainly a strong case can be made for such a position.

What about this new depression that has come upon us? Can there possibly be two sides as to the present situation? The disparity between prices which farmers receive and prices which farmers pay is now down to 50. It was 75 in the lowest year of the last depression. Land values had declined 27 points since 1929 by March 1, 1932, and probably have declined 10 or 15 more points since. They are now 20 or more points below their 1912-14 position. The forced sale rate had risen to 42 per 1,000 by

1931-32, and may have been as high as 50 before the farmers began to take the matter in their own hands a few months ago. The average farmer in the United States would have had less than $200 cash income if he had paid farm operating expenses, interest and taxes in 1932, and less than $100 in 1932.

But this time the city man is in dire straits also. If you will divide the Federal reserve bank's index of factory payrolls, which takes account of unemployment and part-time work, by the bureau of labor's index of the cost of living for 1932, you will get almost the same figures as you will by dividing the average farmer's 1932 income available for living—counting in an allowance for food and fuel obtained from the farm, use of house, and so on—by a reasonable index of the farmer's cost of living, taking the years 1926-29 as a basis of comparison. For the period up to 1929, there can be no doubt that the urban population was faring much better than the farm population so far as valuation of property was concerned, either stocks, bonds, or real estate. Since 1930, stocks at least have fallen as much as farm property. Dividends are still far above farm incomes—in fact, have shown little decline—but they have been paid in considerable part out of reserves, and this cannot continue much longer. Urban real estate has not declined as much as farm real estate.

There are, however, large groups in the cities, such as the processors of farm products and the merchants handling farm products, who have suffered relatively little, because they have had almost as large a volume to handle as in earlier years, and margins have not shrunk greatly. The big group of salary receivers has not yet taken cuts equal to those of the farmers.

What Should Be Done?

Every one will agree that something ought to be done about the farm mortgage situation, but city people will say that they too are losing their homes through foreclosure, and that whatever help is given the farmer should also be given the city home-owners. It would seem good public policy to undertake a measure of strengthening the Federal farm loan system so that it can carry the major portion of its defaulting creditors for a few years; and also so that it can take over carefully selected loans defaulted to certain other loading agencies. Perhaps insurance companies should be assisted in carrying part of their defaulting creditors. The home loan banks should be made to function in a similar way for the city home owner. By no means should all defaulting farmers and home owners be carried. Many should be settled by adjustment between creditors and debtors. Any plan for carrying loans that keeps such adjustment from being made on farms that will not presently support their mortgages should be discouraged.

The other measure before congress at the present moment is a price-raising measure of the McNary-Haugen type, except that coupled with it is a heroic proposal for setting up the control of production needed to keep any price-raising scheme from defeating its own ends. As introduced into congress last spring it looked like a projected outline for a noble experiment, with sufficient promise of a successful outcome to make it appeal to those among our citizens who believe that we make progress by trying out such experiments.

Domestic Allotment

As it came upon the floor of the house this winter, after being revised to suit the farm organizations, and to satisfy the interests of the house committee on agriculture, it was very much of a compromise between the point of view of those who want emergency price-raising legislation, with little concern for the future of production, and the point of view of those who want only the kind of relief that will be of lasting benefit. When the house had finished with it, they had made it look a bit preposterous. Whether the senate will salvage enough from it to furnish the basis for an experiment somewhat along the original lines, will probably have been decided before these words appear in print. [The bill as reported by the senate committee, while restricting to wheat and cotton the crops affected, drops the production curtailment features. Legislative observers regard it as unlikely to pass, at least during the present session.—THE EDITORS.] The sponsors of the plan will be satisfied in either case, believing that they have succeeded in getting before the American people a plan of attack upon the problem of stabilization of agricultural production which will be increasingly recognized as fundamental to any real accomplishment along these lines.

In a few years, however, the American people may find themselves turning more and more away from planning and rationalization instead of toward it. If they do, then the present discussion of the domestic allotment plan will prove only an episode in the evolution of our thinking.

This is the third in a series of articles on current economic questions. The fourth will appear in an early issue.

Learn of Me

NATURE—Why do you cut the jungle down?
MAN—To make a way for man.
NATURE—So, then, you do not like my ways.
MAN—You are so slow.
NATURE—I cannot get ahead of myself.
MAN—But I am free to go and ever go.
NATURE—When you are tired, you come back to me.
MAN—I can leave you far behind.
NATURE—When you leave me you grow weak.
MAN—I love adventure, and I dare.
NATURE—I am patient, and I grow.
MAN—Learn of me.
NATURE—Learn of me.

ARTHUR B. RHINOW.

BOOKS

What If God Is Gone?

IS THERE A GOD? A CONVERSATION. *By Henry Nelson Wieman, Douglas Clyde Macintosh and Max Carl Otto. Willett, Clark & Company,* $2.50.

THE existence of God is not an academic question: it is less so today than at any time we can think of. To more people than ever before, the whole problem of religion turns on this one question. And to most of these people, the question appears to be of the first order of seriousness, in the sense that it makes a momentous difference which way the answer falls.

But what difference does it make? It should be easy to say, if the question is indeed so vital. Yet it is not wholly easy; for there is a difference between what anyone thinks God *is*, and what God *means* to him. Many people of our generation have quietly dropped God out of their lives—quietly but deliberately—and find they get on as well as before, perhaps better. God had "existed" for them; but he had not "meant" anything in particular: as a visitor with no special errand, he could go, and leave only a sense of relief. It is just this consciously experimental, and apparently successful, godlessness—characteristic of our time—on the part of many persons of high character, and of at least one great state—that makes the question terribly imminent to so many others. The biographical arguments outweigh the philosophic.

Let us find our issue, then, in this way: If there is no God, something surely is gone out of the world which we used to think was there. *What is it that is gone?*

For some, it is a great thing, but far off—a sort of supervision of the universe that never comes close home. To believe in God, for such persons, means chiefly a sense that the total drift of things is being looked after, as by a competent and trustworthy overseer, who really knows more about it than we do and who has the fundamental interests of mankind at heart; so that one is free to concentrate on human business, without useless worry over the cosmos. It is interesting that this freedom of mind to be whole-heartedly human, assuming all the responsibilities one can do anything about, is very much the effect that Mr. Otto desires to achieve by getting rid of God! For the persons we are now speaking of, the loss of God would leave them ill at ease about the framework of human life; a vast responsibility would have fallen on them which they can neither shake off nor discharge. They could school themselves to forget it and be all the more neighborly the while. But they would secretly know that we human beings are cultivating a garden in the midst of a desert which in all likelihood will eventually cover both garden and gardeners; while it, the desert, will never know what it has done. We shall do our best while we are here together—that is not futile: it is only that the name of the whole picture is Futility. That, I think, is a real difference.

To others the loss of God would mean the loss of something very intimate. William James once tried to express it, if my memory is not at fault, as a kind of quiet music playing in the back of the mind. That is not very definite; but one understands how, when music stops, existence abruptly "comes to earth"—provided one has been enjoying the music! "Companionship" would have been too personal and shapely a word for William James; the vague elevation of music was nearer his sense of the divine as a factor in consciousness or subconsciousness. But the music is *addressed* to the mind it inhabits, and to many this presence takes companionly form, without any of the palpable intrusions of human comradeship. It means, at least, "He is there"; and because of this, my solitude can never be deserted and insignificant. This inward presence of God is a continual invitation to greatness in what is intrinsically small, a reminder of the unlimited possibility of the limited human person, a dignifying of the commonplace, a music?—yes, but a magical music into which one can feed the disharmonies of plain living and hear them blended into a strange, unbelievable grandeur of silent sound. The outer world has its own unremitting summons to heroic action; the inner presence of God has tempted souls here and there into retreat from these outer demands, and then they have lost that presence; its true function is not to compete with the outer claims and interests (as Mr. Otto fears), but rather to abet them by raising the soul to the level of the greatest external demand. To lose God would leave the human self measuring its sole strength against the tasks of history—a Bruno or a Joan of Arc alone before the powers and the fagots. It seemed to them that they were not alone. For the pure love of man or of justice, others have done as much. Yet there is here also, I think, a real difference.

At the lowest terms, is the issue not something like this—whether the world we live in *has or has not a meaning?* If it has, then the meaning of the whole may invade the part, and our individual lives may also have a meaning? If it has not, its meaninglessness infects us also, and all our doings; unless we decline to think. And if the world as a whole has a meaning, there is one who entertains that meaning, there is God.

I find it easy to understand how men may come to doubt the existence of God. I find it less easy to understand how the value of God can be doubted, if he exists. I surmise that Mr. Otto's difficulty is that he looks too narrowly for that value; he misses it because it is too obvious and pervasive. The word God is short and thuddy; it suggests a finite knob of existence somewhere, doing finite things. These finite things necessarily intrude upon and displace other finite things; and Mr. Otto finds it desirable that they should be ruled out of the reckoning, and we men left squarely to our own devices, which, he believes (with a sanguineness, I suspect, *not* born of experience) will be found sufficient. He reads history as the steady displacement of the work of this interfering God—as it largely is—and looks to the inevitable end of the series of subtractions from any finite quantity. I find myself much in accord with Mr. Otto's feeling about divine intrusions. I see why he is bothered when Mr. Wieman singles out a phase of the social order, a perfectly genuine phase, and calls it God. Whatever is a process among other processes, a finite factor in the living mesh of being, may have strong analogies with the divine life; but unless it casts its redeeming quality into the whole of things, or derives it therefrom, it falls short of what we mean by God. But Mr. Otto seems to me to overlook the comprehensive and therefore *non-intrusive* work of God, as the source of meaning in the whole sum of things, and hence in the motives of the soul.

And on this account he appears mistaken in supposing that the extension of human sway over the former domain of the finite works of God has involved a displacement of the center of the meaning of God. As I read history, it seems to me that we feel today much more akin to our primitive ancestors in religion than we used to; and one of my queries of the two theistic conversers is, why it is, with all their faith in experience as a source of instruction, they have made so little

use of those strands of religous experience which unite sophisticated modernity with its original sources. For those who first conceived God or the divine were not wholly off the target. And while the early intuitions of the race, continually reborn, have no authoritative value, neither are they to be ignored; they restore our sense of proportion, and the major things stand out clear. Given the indispensable critical sense, determined, in Mr. Wieman's vigorous words, to "extricate the existence of God from all the crudity, fallibility, and folly of our beliefs about God," we can with the more assurance gain from elemental belief its endless instruction.

Especially to one who finds God evanescent, and the idea of God baffling, there is perennial cause of wonder in the ease with which simple folk and children get the idea of God; and hardly less in the fact that the idea they get has almost nothing in common with the pictorial caricatures usually attributed to the infant mind. Here, for example, are some low-caste Indians, boatmen of Bengal, illiterate and untutored except by way of certain traditional songs. These boatmen, setting their sails before sunrise to catch the early wind, sing —or used to sing:

> I am a lamp afloat on the water;
> At what *ghat* didst Thou set me afloat? . . .
> O Friend, End of all endless movement,
> How many bends of the river are still before me?
> And with what call wilt Thou reveal thyself to me?
> Thou wilt take me from the water,
> And there, under the protection of thy arm,
> Wilt extinguish the burning of the whole long journey!

Where, in this sensitive and intimate feeling of a Thou in the world, does one find a trace of those silly anthropomorphisms so glibly attributed to the simple of the world in their thoughts of God? There is imagery here; but the singer knows it for what it is, and the symbols drop off from the living center of his conception. What is that center? The ultimate power of the world, in the attitude of solicitous individual care for his own creatures. God is good, as love is good; and in that goodness admonishing to righteousness and devotion. But there is here no weight of correcting and chastening holiness.

The picture is unfinished on the ethical side. Listen, then, to the voice of another primitive spirit. After quoting the words of the prophet, "The voice of him that crieth in the wilderness, prepare ye the way of the lord," Karl Barth says, "This is the voice of *our conscience,* telling us of the righteousness of God. . . . What it tells is no question, no riddle, no problem, but a fact—the deepest, innermost, surest fact of life: God is righteous." I say this is the utterance of a primitive, intuitive therefore dogmatic, streak in Barth; a perception of the original mystic in him, before he had been wholly persuaded by that gnarled, intricate and unhappy philosophic genius, Kierkegaard, to distrust his own direct insight into the truth of things.

Such utterances, whether of the Bengalese baül or of the Swiss pastor-theologian, are not, of course, to be accepted merely because they come out of a brave soul's volcanic inner certitude, somehow continuous with the inner lava of the world. But they do put *theses* before us, invite corroboration or rejection from our own inner voices, compel review of our sources of knowledge, and remind us, in the midst of our reasonings, what the word God has meant to the race.

God has meant responsible creative power, individual solicitude, the dominance of moral law over every other law of human destiny—the complete rebuke of the pretense of natural immensities to be supreme in their enveloping indifference. God means, not a partial inner aspect of nature, but the thoroughgoing subordination of nature to a greater, albeit non-intrusive, spiritual power. To say God is "All" or that he is "Absolute" or "Infinite" might be accurate—I think so —but it would be philosophic language, and immediately excite diverting difficulties in the obdurate philosophic mind. But at least in all the sturdy common thoughts of God he has been *commensurate with the cosmos;* throwing the physical universe as well as the world of men into the relation of dependence. And at the same time this supreme reality is capable of *personal nearness.* God is the embodied paradoxical union of the vast and the intimate. The word Spirit conveys this paradox.

Does any such Being exist? If not, I am ready to say with Mr. Otto there is no God. Though I wholly acknowledge the right of redefinition, I would not wish to apply the word to a lesser entity: I would stand with Mr. Macintosh in preferring to put the existence of God into question rather than avoid that question by moderating the significance of his being.

And I would agree with Mr. Otto that to any one who accepts "Nature" as the comprehensive name for the world, and who judges its hypothetical dispositions toward men by the impressions of human fortune, the God we have indicated, who in some sense denies the pretenses of Nature, is simply impossible. When for the sake of the argument Mr. Otto entertains a conception of God, it is a sort of dramatization of the ways of the physical universe, a "transference of manlike characteristics to cosmological nature." From such a "great Cosmic Power" there is, indeed, no reason to expect good rather than evil. And he is right also, I believe, in judging that the case is not improved by conceiving the substance of Nature as the thought of a divine mathematician.

Only, God has never meant to common humanity the mere inner animation of the natural machine. God has meant an inner life of Nature, but also so much a mastering supplement of Nature that appearances may be reversed, and physical death itself the prelude of further life. The speculations growing out of physical science are intensely relevant, but they are the mere beginning of the task. Their chief yield, so far, as Mr. Macintosh well points out (page 59), is that some of the old caveats against faith have been withdrawn, and that in some quarters it is possible to see how physical processes may be informed by thought and purpose without ceasing to be truly physical in behavior. So far, there is the mere fringe of God, a possibility of God; one may have all this and not have God.

Mr. Whitehead's God, referred to by Mr. Macintosh, has in his conception much more of the true measure of the primitive idea. Whitehead's bold and wide-reaching speculative structure shows the way thought must go to reach adequacy. He is radically dissatisfied with that pure-mathematical conception of Nature, somewhat violently thrusts back into Nature the *qualities* of experience—the stone which the quantitative builders rejected—and then calls on a God-process, distinct from the causal process, to weave these qualities, as "eternal entities," into the pattern of events. God decorates the iron trellis of causality with his roses; but power still lies with the quantitative thrust of cause and effect; and this finite deity is still less than what God has meant to men. It is an "approach," a magnificent approach; not yet an arrival.

But after all, is this not the business of thought—to approach God, not to prove him? What can we expect of experience, external experience, well mulled over, except adumbrations of God, intimations of immortality? Mr. Otto is right in saying, These are not God. But he is wrong in saying, These are not *signs of God* or even, moments of God's being. Is this not what Mr. Wieman has: an approach to God, and one of the most necessary and important of all ap-

proaches, through social experience? What he has—so long as he draws no line around it, saying This is all—does not negate the rest of God's being. "God is much more," says Mr. Wieman, "than what I say about him."

The exhilarating feature of the present moment is that men are thinking new thoughts about God, because they are approaching him from different quarters, through various avenues of experience. That this comes about by premature despair of the way of thought is of little consequence: the two halves of the complete method will meet, as they do in Mr. Macintosh's argument. The important thing is that overt experience is the way of renewal and novelty in our grasp of the eternal. This is eminently true of Mr. Wieman's thought.

My present impression is that Mr. Wieman's God is rather badly put together. He is composed of a process, having a distinctive pattern, as promoting mutuality—a process of interaction, hence presupposing interacting elements—and a set of possibilities, not visibly attached to anything. My personal feeling is—and I am sensible of very imperfect mastery of the conception—that if we hold to Mr. Wieman's ideal that God shall be knowable as other things are knowable, these possibilities can only exist as they are contemplated by some mind. And if we are to bring a mind into the picture, the process which is making for mutuality would better be brought *into the same mind,* where it could work intentionally, and not live in the uncomfortable limbo of interaction between entities that might separate and leave it wandering in the universe like a lost soul.

I surmise that Mr. Wieman's whole argument would profit if he could organize the working elements of his divine being within the focus of a self. But I greatly respect his indisposition to capitulate to the ambiguous word "personality." He was accused in one of the early papers of balancing between personality and impersonality like a tight-rope walker, an accusation which was later withdrawn. But I would venture to revive it as an element of praise. Our notions of personality are so restricted that they need always to be corrected by the notions of impersonal law, thinking of God as the moral order of the universe; and impersonal law, in turn, needs correction by personality. I believe that there is a true notion of personality which will include them both. But meantime, if Mr. Wieman uses now one and now the other element, he is but exemplifying by the routes of a nobly candid empiricism that dialectical character of our predicates of God, so much in evidence in the thought of Kierkegaard, Barth and Brunner.

And agreeing as I do with Mr. Otto that he has no God in the proper sense of the word, I should like to convince him that he, too, has an approach to one. His feeling of oneness with the endless procession of living forms, and of community with the friendly all-sustaining earth, wherein the human spirit is lifted above pettiness and distraction; at the same time chastened by the true grandeur of the uncomprehended which remains forever the undisclosed secret of the world—I would not spoil the splendid integrity of this mood by trying to draw it into another frame. But I believe most earnestly that community is the right word, and spells a relation of kind with kind. I will not attribute even a subconscious God to Mr. Otto; but I will say that I come under the spell of his feeling, and in so doing touch the near edge of what I call God.

To me the answer to the question, Is there a God? is also a matter of experience, but of the simple and primitive sort. It is not the projection of deepest wants on distant clouds; for it is the very meaning of objectivity. It is God that gives Nature its secure character as something other than my private vision. Deeper than my interaction with human fellows, which is occasional, is my interaction with Nature, which is continual: and in interacting with it, I am being acted upon, am being made. By what? By whatever can make a self; by my Other Self, inalienably present. The wide reaches of the universe are drawn together in this knot, at the focus of self-consciousness; and as I find myself, so I find therewith an immediate sense of God. God is the heart of Fact; and with this primary Fact appears my first Duty, to come out of my subjectivity and converse with him.

This is the merest beginning of the knowledge of God, far less than that expressed by the Bengal singers or by Barth's reading of conscience; but it has in it the germ, the primitive affirmation, upon which further experimental knowledge can grow. To this center, all the various "approaches" bring their contributions; on it build the visions of the prophets and the mediators.

With it also mingles in the course of history an abundance of human error and subjective illusion. And when I think how the secret fears of good men still make of God, now and then, an unapproachable mystery, a moral tyrant or a vindictive legalist, and how, mistaking for loyalty their timorous subjection to these dour dreams, they still impose their mood, through policies of exaction and exclusion, upon many of their kind, I am at moments tempted to feel that Mr. Otto, if not quite right, may be nearer right than any of us.

But of course he is not! For the alternative is not as we made it. It is not a choice between a bad God, spoiled by subjective complexes, and no God at all. It is a choice between an imperfect God and the true God—between a God who *is* the shadow of our infirmities, cast on the clouds of the nether deep, and the God whose voice is the speech of the world's hope. I take heart to believe that after the earthquake and the fire, and the just negations that follow, "God is not in them"—there will be widely heard the still, small voice.

WILLIAM ERNEST HOCKING.

CORRESPONDENCE

Ignorance, Hate and Untruth

EDITOR THE CHRISTIAN CENTURY:

SIR: As usual your editorial page (this time January 11, 1933) shows such dreadful ignorance and hate and untruth that I must again protest. Please take the word "Christian" off your magazine as long as you print such untruths, hate, ignorance.

Please send one of the men who write these "editorials" to come and see. None of you in discussing the Laymen's reports seem to sense the fact that these reports and releases are really an arraignment of the Christian church in the west. An arraignment of the mission boards! Why does the Christian church send out such miserably ignorant men and women as the reports and releases charge? Please come and see.

Doshisha Woman's College, Kyoto, Japan. MARY FLORENCE DENTON.

Diseases Dr. Smith Overlooked

EDITOR THE CHRISTIAN CENTURY:

SIR: Roy Smith's article in the February 15 issue on "Occupational Diseases of the Ministry" is one that merits serious consideration. However, Mr. Smith did not include enough of the very evident diseases. May I suggest a few more?

His reference to hyperacidity of the sermon reminds me that there is also homiletical diabetes, a disease which indicates too much sugar in the sermon. This is often aggravated by a too heavy diet of taffy. Then there is theological rickets which has

taken a heavy toll among clergymen. One afflicted with this disease has difficulty in standing alone and seldom is able to walk. It is caused by a monotonous diet of the husks of dogma which are deficient in spiritual vitamines. Another distressing affliction is ecclesiastical hives. This not only affects the patient but makes everyone nervous with whom he comes in contact. It manifests itself in an itching for a call to another pulpit. A very contagious disease is monetary meningitis. This attacks the backbone of the preacher and not infrequently causes his spiritual death. It manifests itself most frequently in the pulpit. A deficiency in money frequently causes slight symptoms but the most serious complications attend an overabundance. The ravages of this disease do not appear to have abated much during the depression.

Berwyn, Pa. W. T. VANDEVER.

Holding Young People

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial entitled "Do Methodists Want to Hold Their Youth?" exasperates and does not enlighten. It is typical of the sort of critical questioning we have endured recently as Epworth League topics. We need constructive thinking that shall lead to loyalty to the life and teachings of Christ. Our age is confronted with more serious problems than it is able to solve. The Methodists believe that Christ holds the solution. We have had too little of Christ and too much that is ill suited to produce that loyalty. Not "ecclesiastical temper" but the motivation of Christlike personality is sought.

The disintegration of modern life and institutions is largely due to our refusal as a people to think things through with Christ. He saw justice in the light of God's nature. He bore responsibility for the shortcomings of men as the fruit of Sonship. He made religion to appear as the natural result of life in conformity to the revealed will of God. We need this Christian basis for our thinking if we are to hold our young people. Raising questions we are unable to direct may be as devoid of thought as to build a fire one is unable to check. Criticism should not become a boomerang. Many preachers facing the problem of holding our youth welcome the change that the board of education evidently seeks to bring about. We shall be glad to get rid of that former type of topics. We welcome "affirmations of faith with an increased biblical emphasis." Given this we shall approach the questions of our age unafraid as to the future of our youth and as to the final solution of ethical questions.

St. Luke's Methodist Church, Chicago. PERCY REID MCMAHON.

Martha Graber Won Citizenship

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just been handed The Christian Century, issues of January 18 and February 1, concerning "The Case of Martha Graber." Since the "dangerous woman" is my wife, I was interested. The court record you present there is taken from Miss Graber's (Mrs. Landes') second hearing before Judge Becker.

However, in fairness, I think something should be said concerning two later hearings. Mrs. Landes was granted citizenship by the same court (another judge) September 30, 1930. The judge who granted citizenship was Judge A. M. Rodgers. The court record for that hearing was never transcribed. But Judge Rodgers was very fair, very considerate in every respect.

The same court (still another judge, Everett) recently refused citizenship to Prof. Klassen of Bluffton, Ohio; but at a second hearing reversed his own decision and granted citizenship to Mr. Klassen, a Mennonite.

I simply write this to state that many courts are waking up to the injustice of curbing the conscience and the injustice of curbing religious freedom. Some courts are beginning to see that citizenship may mean more than simply "shedding another's blood." On the other hand, many courts are still construing citizenship in terms of "blood"; and many will draw strings still tighter in the few difficult years ahead. So there is plenty of work to be done by those who are interested in peace.

First Mennonite Church, Philadelphia, Pa. CARL J. LANDES.

The Question Box

Why do Christians keep on talking about the "blood of Christ"? I find the idea revolting, and so, I notice, do many others. But apparently there are Christian leaders who believe that it is an essential of salvation in some way. Is it? If so, in what sense?—S. A. R., Detroit, Mich.

LIKE most early people, the Hebrews of the Old Testament age associated the sacrifice of animal victims with the forgiveness of sins and the attainment of friendly relations with deity. Human sacrifice was common in primitive times, and was only gradually modified to the offering of other living things like cattle, sheep and birds, or even grain, fruit and money. Instances of human sacrifice appear in the Old Testament, but were never approved in the cultus. The worship at the temple consisted largely of the slaughter of beasts and the use of portions of the blood and flesh as libations and fire offerings, the remainder being utilized as food. The sight and smell of blood must have pervaded the sanctuary. Until the destruction of the temple in 70 A. D. this practice continued, and the minds of Jews and Jewish Christians were saturated with the idea of bloodshed as an essential feature of acceptable worship.

It was natural, perhaps inevitable, that the same pattern of thought should be carried into the speech and symbolism of the early Christian group. The author of the book of Hebrews bases most of his argument on the passing of the former Hebrew and later Jewish system of blood offerings at the temple, and the recognition of the newer atonement made by Jesus. But the ministry of blood still remained in his thought as the most fitting representation to Jewish minds of the redemptive work of the Lord. In an atmosphere and with a psychology of that nature nothing so appropriately represented the ministry of Jesus as the blood idea. In the older days blood was the prevalent means of pardon. "In fact, under the law, almost everything is purified with blood, and unless blood is poured out nothing is forgiven" (Heb. 9:22).

The new arrangement instituted by the Master, to retain the same figure used by the author of Hebrews, "required far better sacrifices than these." The death of Jesus was therefore construed in much early Christian thinking as a substitute for the animal sacrifices of the older order. "He, with the Eternal Spirit, made himself an unblemished offering to God." The crude conception of propitiating deity through the pouring out of blood was boldly transferred to Jesus, whose death was depicted as the final and complete sacrifice for the sins of the world. It is not strange therefore that the New Testament is full of references to the blood of Christ as the symbol of his outpoured service, his will surrendered to the Father's loving purpose, his life devoted completely to the one holy object. In fact Jesus himself does not hesitate to press this figure of the blood offering to its boldest terms, as when he speaks of eating his flesh and drinking his blood.

The idea of a blood atonement, once so general among early peoples, and so usable in the days of our Lord, has passed away as an adequate representation of the redemptive purpose of the gospel for the individual and the social order. It partakes more of the quality of magic associated with several of the non-Christian faiths than with the ethical and spiritual conceptions of the New Testament. All that the bloody offerings of the Hebrew ritual meant to the men of a former age, and vastly more, is involved in the sacrificial life and death of Jesus. The modern world is not convinced nor allured by the Hebraic and the mystery forms of symbolism, even though they survive in the Christian sources, nor by Christian hymns which stress the blood cultus of a primitive time.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Hold Meetings in Texas Colleges

Seek Deepening of Students' Spiritual Life —Minister Promotes Technocracy— Pioneer Baptist Dies

(Correspondence from the Southwest)

WACO, Feb. 25.—This is the season when religion receives emphasis in the universities of this section. Southern Methodist university, Dallas, has had one of its alumni, Dr. Paul W. Quillian, pastor of St. Luke's church, Oklahoma City, as leader in special services. At Baylor university, Waco, Dr. J. B. Tidwell, professor of Bible in the institution, preached for a week. This correspondent has just spent a week with the campus churches adjoining the University of Texas, Austin, speaking most often in the University Baptist church, of which Dr. W. H. McKenzie is pastor. At Marshall college, East Texas, a notable Bible conference is being concluded. At each of these special meetings vitalized experience has resulted rather than new converts, but the interest of students has been marked.

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Legislature Considers Social Laws

The legislature has attacked the "gin" marriage law, which provides for a three-day advance notice and a medical examination for the groom. A bill is also before the legislature to authorize parimutuel betting on horse races. Various bills in reference to liquor have been submitted. These measures have excited the earnest opposition of church forces, among them prominent leaders such as Dr. W. D. Bradfield, Methodist, and Dr. George W. Truett, Baptist, while Bishop Harry T. Moore, Episcopalian, has spoken before the legislature's committees in open hearing in behalf of prohibition repeal. The dry forces are holding many meetings throughout the state and are becoming thoroughly aroused.

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Marshall Dawson Organizes Technocracy Clubs

Technocracy has found a warm advocate in Rev. Marshall Dawson, Congregational minister of El Paso, who has sought to organize clubs for the furtherance of its principles and to respond to numerous calls for addresses. It has been a favorite subject for discussion in the open forums which flourish in the cities, and it has preoccupied the attention of civic clubs, with no appreciable net outcome so far as can be discovered.

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A Pioneer Passes

Judge Warwick H. Jenkins, Waco, at the age of 85, has passed from the Texas scene. His father, Judge James R. Jenkins, who was in the organization of the first Baptist church in Texas in 1836, wrote the appeal for missionaries to come to Texas in that year which brought many of the early heroes and founders to the state. The son became an outstanding leader in the religious life of the state, serving for fifty years on the board of Baylor university and contributing a very distinguished religious family, among the children being Mrs. G. W. Truett, wife of the eminent minister, and Mrs. W. Eugene Sallee, missionary to China and author of a biography of her missionary husband.

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Create Two Texas Catholic Knights

Two Catholic laymen in Texas have recently been admitted to the rank of Knights of the Order of St. Gregory by Pope Pius XI, an honor accorded to only 50 men in the United States. Their names are J. Harry Phelan, Beaumont, and Joseph Driscoll, El Paso.

* * *

More Interest in Social Gospel

Interest in the social applications of Christianity may be increasing among Southern Baptists, if certain signs are to be construed rightly. The Houston Baptist pastors' conference has entered into a study of the subject. At the recent pastors' retreat for East Texas at Lufkin a paper on "The Failure of Democracy" was ordered published, and everywhere these Baptists are in the forefront of advocacy of social reform.

JOSEPH MARTIN DAWSON.

Presbyterian Mission Board Urges Assembly Be Omitted

The Presbyterian reports that the executive committee of the Presbyterian board of national missions has unanimously voted for the omission of the general assembly which is scheduled to be held at Ft. Worth in the spring. The proposal is put on the basis of economy: "We believe the cost of the assembly will be around $140,000 and with the representatives of the boards, who swarm in great numbers, will be far greater." Report comes that the presbytery of San Francisco has taken action to unite with the presbytery of Westchester (New York) in urging either that the assembly be omitted, or greatly reduced in representation.

The Churchman, Episcopal Weekly, To Be Published Twice a Month

Beginning with the first issue of March, the Churchman, Episcopal liberal weekly, becomes a semimonthly publication; it will be published on the 1st and 15th of each month. This change, according to an editorial statement, "is the fruition of a plan which has been under discussion for several years." The new Churchman, with its improved format, is a most attractive publication.

Bulgar Church Facing Changes

Locum Tenens of Exarchate Discusses Policies—Holds Protestant Missions Fail to Understand Orthodox

(Correspondence from the Near East)

ISTANBUL, Feb. 4.—At the general meeting of the Bulgarian metropolitans, recently held at Sofia with the object of revising the statutes of the Bulgarian church, the question was raised of the transfer of the Bulgarian exarchate from Istanbul to Sofia. This issue was agreed to be of such importance that it was preferred not to take any immediate decision, but by way of a referendum, to consult representatives of Bulgarian thought, both ecclesiastics and laymen. It is impossible to understand this question without knowing its background.

Of the religious quarrels in the near east a French historian said that they always concealed national antagonisms. This has been exactly the case with the Orthodox church in the Balkans, with the difference only that the Bulgarians are fighting to make their church independently national. When the Ottoman empire was a conglomerate of nations, the maintenance of national traditions was insured by the clergy. The Greek patriarchate, availing itself of the influence it had with the Sublime Porte, endeavored, through religious services, to hellenize the Bulgarians. To this the latter opposed a fierce resistance which, in 1870, led them to reestablish, with the sultan's consent, a national church with an exarchate at Constantinople. Later on, the Greek patriarchate caused the Bulgarians to be excommunicated.

* * *

Organization of Bulgar Church

Bulgaria is divided into ten eparchial dioceses with a metropolitan at the head of each. Four metropolitans delegated by them constitute the holy synod vested with the administration of the church within its national frontiers. The exarch, residing at Constantinople, was its nominal president. Since the death of the last exarch, Joseph, in 1915, the president ad interim of the holy synod is the dean of the four metropolitans of whom it is composed, while a locum tenens at Istanbul is the primate of all Bulgarians in Turkey. The idea exists, after the modification of the statutes, to make of the exarchate, if it remains at Istanbul, the spiritual center of all Bulgarians wherever they are scattered throughout the world.

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Locum Tenens Talks Of Policies

The question of the exarchate, which, on account of both its national and religious aspects, is of such great importance,

was for your correspondent the occasion of paying a visit to the locum tenens, Mgr. Boris, and at the same time of enlarging on other problems affecting the attitude of the Bulgarian church with regard to other churches. There is, stated Mgr. Boris, a current in favor of the transfer of the exarchate to Sofia, and of nominating the archbishop of Sofia titular of the exarchate. No decision has been taken. Against the project are the majority of the Bulgarian nation in Bulgaria, as well as all Bulgarians living under foreign sway, and all Bulgarian emigrants. They insist on the importance which tradition has, in preserving the unity of the Bulgarian church, given to the existing see as an historic spiritual center for all Bulgarians.

"Even if the schism with the patriarchate were to be removed," said Mgr. Boris, "an exarchate ought to exist, for the Bulgarians must not pass under the rule and the influence of a foreign church. From the point of view of dogma and liturgy, there is no difference between these two churches. We consider the deed of excommunication as defective under the rules of ecclesiastical procedure, and, therefore, as non-existent for us. It is incumbent on the Greek patriarchate to revise the deed of excommunication and to annul it for the benefit of the Orthodox church. Our relations with the other autocephalic churches are both normal and friendly."

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Relations with Catholics And Protestants

"The Roman Catholic church," Mgr. Boris continued, "has always endeavored to carry on propaganda in Bulgaria. Until the transformation of the holy see into a temporal state, certain hopes might have been permitted. Since then, Bulgarians consider the pope as a temporal sovereign, so there is no possibility for a Bulgarian, conscious of his nationality, agreeing to place himself under a foreign sway.

"As to the Protestant churches, there are no relations between them and us. But, if we consider them as represented by American missions, we must own that there is, on either side, a profound inability to understand each other. The missions seem to look upon Bulgaria as a pagan country; this is at least our impression. On the other hand, we Bulgarians all believe in one dogma, whereas we notice with the sects represented by missions differences which strike and perplex our people. Indeed, we do not understand each other. This is the reason most of the missionaries' efforts have been wasted in Bulgaria." E. GUERON.

Dr. Coit to Retire from Ethical Church Leadership

Dr. Stanton Coit, for many years leader of the London Ethical church, is soon to retire. The London church is associated with the Ethical Culture movement in America founded a half-century ago by Dr. Felix Adler.

Young Socialists to Publish Paper

April 1 is the date set for the appearance of the first issue of the Challenge, the official organ of the Young People's Socialist League of America. It will be published from Chicago. Arthur G. McDowell, industrial director of the Y. P. S. L., has been appointed editor.

Coercion Divides Church League

Conference Works Out Findings for Social Guidance — Father Talbot Attacks Literary Smut

(Correspondence from New York)

NEW YORK, Feb. 25.—The two-day conference of the Church League for Industrial Democracy at Grace church this week was a decided success. While this organization is primarily Episcopalian there were present representatives of other Christian groups. It was a conference to which thoughtful churchmen came not so much to listen to set speeches as to work out findings to guide them in these days of social change. The conference divided into four groups to study the various aspects of the problem faced. The findings of these groups were brought before the whole conference at the closing session Wednesday evening.

As is becoming increasingly common these days, controversy was most spirited concerning the method of love vs. the method of coercion. The chairman, Rev. Bradford Young, reported that his group had found that capitalism involves so much that is a complete denial of Christianity and was so firmly entrenched that coercive methods may be necessary to dislodge it and that coercion as a means of social change under these conditions was consistent with love. Such pronounced differences developed in the discussion of this subject that a committee was appointed to give the matter further study and to report at a later conference.

It may be added that the Fellowship of Reconciliation is also having great difficulty with this very issue. Apparently there are not a few who are against international war fully and completely but take a different attitude when confronted with the entrenched power of capitalism.

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Father Talbot Attacks Literary Obscenity

In "America" this week, Rev. Francis X. Talbot continues his magazine and radio attack on obscene books. This new attack centers upon three of this country's best known authors, Sinclair Lewis, William Faulkner and Ernest Hemingway. The writings of these men are more dangerous and harmful, according to Father Talbot, than the "moronic" novels so often popular with rental library customers because "these novels are vicious in their depths, while the others are plainly erotic on their surface; these perfume sin and garb it in rainbows, but the others make it bestial and leave it revolting." Moreover, Father Talbot points out that little can be done legally against these more clever books, for "a word against them is a sin against literature, culture and civilization. Ten times one hundred artists will so assure you and the district attorney also and the judge and the jury and the newspapers and the whole world. One hundred times a hundred critics will rave against the critic with a moral sense who strips off the art and the literary pretensions and shows the crawling vermin beneath."

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Dr. Huget Resigns from Brooklyn Church

Rev. J. Percival Huget, well-known pastor of the Tompkins Avenue Congregational church, Brooklyn, has resigned his charge. Coming to Brooklyn from Detroit over 15 years ago, Dr. Huget has been very prominent in church affairs in Brooklyn, serving two years ago as president of the Brooklyn federation of churches. The Tompkins Avenue church is one of the largest in the Congregational denomination. Dr. Huget has a host of friends both in and out of his church who will deeply regret the termination of his pastorate.

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Another Seminar In Mexico

The Committee on Cultural Relations with Latin America, at 112 East 19th street, has issued announcement of its eighth seminar in Mexico. The dates are July 8-28, and the program includes such outstanding leaders as Judge Florence Allen of Ohio, Dr. Sylvanus Morley of the Carnegie Institution of Washington, Count Rene d'Harnoncourt of the American Federation of Arts, Prof. Alfonso Caso, eminent Mexican archeologist, and many others. The program of the seminar furnishes a broad introduction to Mexican life and is elastic enough to allow ample time for individual study. Hubert C. Herring, the executive director of the committee in charge, is deserving of much praise for his initiative and energy in arranging these seminars, for they have done much to acquaint influential Americans with the magnificent land to the south of us.

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Civil Liberties Union Appeals to Roosevelt

The American Civil Liberties union sent a letter to President-elect Roosevelt this week which ought to cause shame in the hearts of old-time Americans. This appeal asks for the end of those policies adopted during the war which are wholly out of keeping with American traditions of civil liberty. It is something of a surprise to learn that there are still some 1,500 persons who cannot vote, serve on juries or hold office because of convictions for mere utterances during the war. The union also asks for the abolition of the department of labor's recent rule against gainful employment by alien students.

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Dr. John A. Wade's Passing Is Mourned

It is a real sorrow to record the death of Rev. John A. Wade, rector of the St. John Protestant Episcopal church. He died this week in St. Luke's hospital after an illness of many weeks. Dr. Wade was senior Protestant chaplain of the police department and he was honored at the funeral by the department with the rites accorded an inspector. While believing in and supporting the war against Germany, Dr. Wade was broad enough to permit an outspoken pacifist, the late William M. Fincke, to speak in his pulpit in protest against American participation in that struggle. EDMUND B. CHAFFEE.

MACMILLAN
Books for Lenten reading

A PILGRIMAGE TO PALESTINE

By Harry Emerson Fosdick. This amazing pageant of historical associations conveys such a sense of the veracity of Biblical records that the scenes seem to rise before the reader. "There is nothing quite like it in the abundant literature on Biblical history."—*Review of Reviews*. This book is now available in the same edition that previously sold for $2.50, for $1.00.

$1.00 edition

HE THAT COMETH

By Geoffrey Allen. A convert to the Oxford Group Movement, known sometimes as Buchmanism, gives a personal account of his experiences in that movement and clearly explains its principles, practices, and beliefs. $1.35

The Oxford Group Movement (Buchmanism)

THE WAY: *Daily Meditations on the Way of Life According to Jesus*

By William Pierson Merrill. The minister of the Brick Church in New York here gives topics for thought and for daily guidance under quotations from the Gospels. The book is a timely attempt to bring into daily life those Christian devotions that are too often neglected today. $2.25

Devotions for modern Christians

CHRISTIAN UNITY IN PRACTICE AND PROPHECY

By Charles S. Macfarland. Dr. Macfarland, for twenty years the executive head of the Federal Council of Churches, gives a detailed history of all the work that has so far been accomplished by the allied forces of Christianity in both mission and home fields. He shows for the whole field of Christianity, as the Laymen's Foreign Mission Inquiry did for missions, practical ways for cooperative progress based on past experience. $2.75

Cooperation: results and possibilities

THIS BELIEVING WORLD
By Lewis Browne

"There are some books with a charm so distinctive and original that it is almost an impertinence to analyze them. This is that kind of a book."—Thomas L. Masson. Now $1.00. Illustrated

AN INDIAN MONK
By Shri Purohit, Swami

With an Introduction by W. B. Yeats

An autobiography of an Indian monk which tells the concrete everyday details of life in an Indian monastery and of the duties of the monks. Material which has never before been given to the western world. $2.00

SUPERNATURAL RELIGION IN ITS RELATION TO DEMOCRACY
By S. C. Carpenter

$3.50

STRANGER THAN FICTION
By Lewis Browne

Now $1.00

NEW TESTAMENT TIMES IN PALESTINE
By Shailer Mathews

A completely revised and enlarged edition of a book that has long been one of the standard works of New Testament criticism giving an unusual insight into the Jewish mind of those times as well as a complete account of the background history. $2.00

A STUDY OF JESUS' OWN RELIGION
By G. Walter Fiske

A study of the religion which Jesus lived as well as taught, relating it especially to the present day. An excellent book for discussion groups. $2.00

PRIZE SERMONS

Twenty-five sermons, selected from seven hundred submitted to the Prize Sermon Contest, for their outstanding excellence in exegesis, style, relevance to modern life and spiritual content. These sermons represent fourteen denominations. They show what fine preaching is being done today throughout the country. $2.00

THE BUDDHA AND THE CHRIST
By B. H. Streeter

Canon Streeter again gives us a very discerning discussion of Christian philosophy. He contrasts it with Buddhist philosophy as it is taught and practiced today. $2.00

THE OTHER SPANISH CHRIST
By John Mackay

A Study of the Spiritual History of Spain and South America, written by the Foreign Secretary of the Y. M. C. A., who has attained the position of a leading philosopher both in Central and South America. $2.00

A MANUAL OF BUDDHISM
By Mrs. Rhys Davids

$2.00

THE RELIGION OF THE BAHA'IS
By J. R. Richards

$2.50

The Macmillan Company, 60 Fifth Ave., New York

Bishops' Debate Held Damnable

London Review Caustic on Scene in Church Assembly—Oxford's Pacifist Votes Raises Storm

(British Table Talk)

LONDON, Feb. 13.—The Church of England assembly has considered many matters of great and some of less import. The Stiffkey scandal was discussed with a certain bitterness; the church had shown itself so powerless in its own house! Why have such cases discussed in public? "Much better in public than in private," Lord Hugh Cecil argued, and carried the assembly with him. It is fairer to the accused man.

A sharp contention took place between the bishop of St. Albans and the bishop of Durham. St. Albans moved that the church should be called upon to increase by 10 per cent its contributions to missions overseas. Durham said that the church at home was too poor to consider such a demand. A writer in the Saturday Review severely attacks the two bishops for the "scene" which they made. "For all these reasons it seems to us fair to take this 'Church Assembly Scene' as an illustration of the vacillation, futility, and lack of leadership in the church on which we have commented often enough. When they are not raving about a revision of the prayer book which was not really wanted, or fighting each other bitterly on points of ritual and dogma, these leaders of Christian faith and practice are wasting time over disagreements which come to nothing at all. If we did not believe a revitalized church to be essential to a sound state and a Christian faith to be the foundation of civilized morals, all this might not matter very much. But it does matter. And it is truly damnable." It will not do any harm to ecclesiastical debaters to have such criticism directed against their habits in debate.

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The Oxford Union And Pacifism

At the Oxford Union on Thursday last the motion was carried by 275 to 153 votes "that this house will in no circumstances fight for its king and country." The significance of this may be exaggerated; 275 undergraduates are not a great proportion of perhaps 4,000, and it can scarcely be claimed that this is a "straw ballot." The leader-writer in the Times makes fun of the debate which he calls "The Children's Hour." There are other indignant critics who call the supporters of the motion "un-British." What the vote clearly shows is that there are very many more now than in 1914-1918 who in the event of war would take the position of conscientious objectors. If there are so many in Oxford, how many more must there be in the Rhonnda valley, or in the West Riding, or in Glasgow! At the last great disarmament demonstration Mr. Beverley Nichols, the novelist, definitely proclaimed the full pacifist creed. The union vote certainly does not imply that if war broke out there would be a majority of Oxford undergraduates who would refuse to enlist. It does not even mean that the 275 would refuse. But it shows the existence of a mood in the youth of today which statesmen should note.

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Sir John Arthur Thomson and Sir William Robertson

The list lengthens of famous men who have died in these winter months. Sir John Arthur Thomson of Aberdeen was a scientist with a happy gift of exposition. In recent years he had given much time to the discussion of religion in its relation to science. He delighted to show that biological science was without meaning "unless it revealed a benevolent and guiding purpose." His most important book was "The System of Animate Nature," in which he dealt with the work of Darwin and his successors. Such a man had great weight with the ordinary reader who had an uncomfortable feeling that biology and religion did not consort well in these days.

Sir William Robertson, who made his way up from the ranks, was a great soldier, but in recent days he had been foremost in his advocacy of peace. He made no secret of his own belief that wars settled nothing. He said only last month that after fifty years' experience of war he had come to the conclusion that it was a futile thing.

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Discuss American Prepositions

An animated and cheerful discussion is proceeding in the Times upon the use of what Dr. T. R. Glover calls "American prepositions." Dr. Glover, who delights to provoke others to conflict, attacks Mr. Baldwin for using the phrase "try out." He, the Public Orator of Cambridge, attacks the chancellor for this Americanism. "Not so!" write a number of learned men. The phrase is thoroughly good old English, as so many "Americanisms" are. Mr. L. Pearsall Smith wishes that such critics as Dr. Glover would consult their dictionaries before writing to the Times. Such prepositions—one writer says that they are "adverbs"—are as old as the 12th century; large numbers are to be found in Wyclif, Gower, Chaucer, and Malory. "How such Americanisms reached the shores of England before the discovery of America is a problem," says Mr. Pearsall Smith, "which I should like to suggest to the consideration of these purists." The debate proceeds . . . .

In a letter on another matter a descendant of Wilberforce corrects Sir Josiah Stamp, who had remarked that William Wilberforce had said in 1800, "I dare not marry, the future is so dark and unsettled." His descendant says that there was another and a better reason; he was already married in 1797.

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And So Forth

There is much pride felt in the achievements of Gayford, the squadron-leader, chief pilot of the record-breaking flight to South Africa. And no less in the new triumphs of Mr. Mollison.

If there is another war, Sir Ian Hamilton says, it would not last many weeks. "The first encounter would most certainly decide the war." There would be many devils, "but the worst of all the civilian aeroplane laden with chemicals!"

The government has listened to the widespread criticism of its timid housing bill. The strong criticism offered by Sir Austen Chamberlain has had its effect. There is a vigorous demand that in addition to the plans for building houses to be rented, there should be a serious attempt to deal with slum property. Sir Hilton Young at one time spoke of plans for building 12,000 houses a year; he now says that this is a minimum figure. At the same time he promises an inquiry into the proposal for a national housing corporation. The conscience of the whole country is being roused upon this matter; and the government begins to see the red light.

They see it also in the demand, louder every week, that more should be done by the government in providing work for the unemployed. People are asking why it should be economic heresy to spend £130,000,000 on relief works, and not heresy to give it away in relief! The British proposals to go before the disarmament commission have been outlined by Captain Eden. He demands that something must be done; that is to say before the commission ceases its work there should be a bond which the nations will sign. The British make a strong plea for the cessation of war in the air.

EDWARD SHILLITO.

E. Stanley Jones Soon To Arrive in America

Dr. E. Stanley Jones of India is scheduled to arrive in New York March 20. He will go at once to the southland for a speaking tour, returning to New York for holy week, when he will deliver the noonday addresses in the Majestic theater. These will be broadcast. After Easter he will take part in a series of interdenominational missionary rallies in important centers in New Jersey, New York and Pennsylvania. Later he will speak on the Pacific coast.

Dr. Willett to Teach at Garrett During Summer Session

Pres. Horace G. Smith announces that a brief summer session has been planned for Garrett seminary, to begin June 19 and to run for five weeks. Dr. Herbert L. Willett will give a course on "The Preacher's Use of the Bible"; Dr. Harris F. Rall will deal with "Contemporary Movements in Theology," and Dr. W. D. Schermerhorn will discuss the book, "Rethinking Missions."

Dr. Noel Porter Elected Bishop Coadjutor of Sacramento

Rev. A. W. Noel Porter, since 1925 archdeacon of the diocese of California, has been elected bishop coadjutor of the diocese of Sacramento. Dr. Porter was for several years rector of St. James church, Los Angeles, and Trinity church, San Jose.

Archbishop Wright, of Australia, Dies

Rev. John C. Wright, Anglican primate of Australia, and a leading figure in British ecclesiastic circles, died Feb. 24 at 71 years of age. Dr. Wright was edueated at Oxford and was ordained in 1885. After serving in several pastoral posts, he became archdeacon of Manchester in 1909.

Calls Business Leaders Futile

Brookings Institute Member Speaks Before Economic Conference—Tribute to Dr. Abbott, Disciples Editor

(Correspondence from St. Louis)

ST. LOUIS, Feb. 23.—College professors, expert economists, farmers and laymen in large numbers attended the League of Woman Voters' institute of economic control. It was more than a meeting of professionals. The league sought to interest its own members and the general public. Dr. Edwin G. Nourse of the Brookings Institute, Washington, D. C., charged the new "financial feudalism" with errors of judgment in both the boom and depression. Such leadership, he said, is futile. We will not get back unless we modify it. Group control he spoke of as a measure to prevent self-destruction of the "economic machine," a dangerous machine with enormous power, when propelled by the profit motive, under unregulated individual control. American history from the days of the town board to the farm board show the willingness and genius of the people for group self-control.

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Dr. Eastman Asks Family Censorship of Movies

Dr. Fred Eastman, of the Chicago theological seminary, addressing the Ministerial Alliance and several other groups during his two days' stay in the city, said: "The motion picture producers and exhibitors have failed in every plan for self-improvement. Both legal and volunteer censorship have proved inadequate." He urged the establishing of a Federal motion picture commission and that the industry be declared a public utility, thus providing for the regulation of trade practices in the production and distribution of pictures. The most potent form of censorship by families and individuals has not yet been tried. Social control and public sentiment he believed the most effectual correctives.

* * *

Dr. Jefferson Speaks at Pastors' Conference

With real winter weather and howling winds blowing over central Missouri prairies more than 100 ministers met in Sedalia for the first state pastors' conference. Dr. Roy B. Guild, Chicago, western secretary of the Federal council of churches; Dr. Jesse M. Bader, New York, secretary of the commission on evangelism, and Dr. William R. King, New York, secretary of the Home missions council, and Dr. Charles E. Jefferson, New York, with certain representative ministers of the state were the principal speakers.

Dr. Jefferson delivered three addresses. All his messages brought inspiration and grace to his hearers. In his closing address, "The Chief Business of the Church in This Day," in brief and trenchant words he set aside the superficial and ephemeral catchwords of modern pulpiteers that create discussion and division and then with eloquent words said the chief business of the church is to inspire men to become Jesus-men. We cannot make them become like Jesus, but by word and deed, if we live near him, we may inspire them to seek to become Jesus-men.

A continuation committee was appointed to plan for a permanent organization and another conference.

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Seek Special Funds for Character Agencies

The demands for social relief have become increasingly heavy. To provide the largest possible sum for immediate relief in housing, food, clothing and medical attention, all the character forming agencies in times past affiliated with the Community fund voluntarily withdrew and determined on a special campaign for support of 20 participating organizations at a later date. Only about two-thirds the amount asked was subscribed in the Community fund appeal. The special appeal for Jewish charities and character forming agencies likewise lags.

The distinctive appeal for character forming agencies is now before the public. Broken morale, the sense of being unemployed, the shock of being useless, and as one boy put it "the crawl of laziness in his system" and more particularly prevention of vice and crime all combine to make a most forceful appeal. The sponsors of this first special community appeal for character forming agencies ever promoted on so large a scale in any American city is a distinctive challenge to Christian civic leadership.

* * *

Disciple Editor Honored

Congratulations and honors were bestowed on Dr. B. A. Abbott at an "Appreciation dinner" at Union Avenue Christian church celebrating his 50 years in the ministry. He served three extended pastorates in Charlottesville, Baltimore and St. Louis. In 1917 he was elected editor of the Christian-Evangelist. In his ministerial and editorial service he has given his church a devoted and consecrated ministry, rich in good works and large in blessing. As a minister of the Disciples brotherhood he has an extensive acquaintance throughout the nation and has served in important and responsible positions. His writings have been spiritual and inspirational in Christian culture and wise in denominational leadership. He has a large place in the hearts of his fellow-ministers and within and without his denomination in the city he is held in high esteem. Mr. Casper S. Yost, editor of the St. Louis Globe-Democrat, a member of Union Avenue church, felicitated him upon his courage and faith, his sweetness and light in editorial utterances.

* * *

Dr. Jefferson Renders Tribute to Washington's Goodness

Dr. Charles E. Jefferson, minister emeritus Broadway Tabernacle, New York, speaking in St. Louis on Washington's birthday before ministers and laymen of the church federation, delivered an inspiring address on George Washington in which he emphasized his goodness, greatness, wisdom and honesty. He said the chief contribution of the Hebrew nation was its good men, whose names and deeds are interwoven with the history of this Jehovah-led people. The good and great contemporaries of Washington are the inspiration of America today. The good man is the bulwark of the nation in all its social and economic strife. Through men of dependable character is the hope of solution of all our perplexing problems.

CHARLES O. RANSFORD.

"This book marks the dawning maturity of social Christianity in this country."—Hugh Vernon White in *The Congregationalist.*

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by

Reinhold Niebuhr

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Gandhi Winning Pariah Fight

Campaign Against Untouchability Making Rapid Progress—Legislation Seeks to Aid Outcastes

(Correspondence from India)

NAGPUR, Feb. 4.—The movement for the removal of untouchability has received a great impetus since September, 1932, as the result of Mr. Gandhi's fast. By this act of Mr. Gandhi the conscience of the Hindu public has been quickened to the evil as never before. At the same time, the forces of orthodoxy have also been aroused to put up a strenuous fight in defense of the status quo. Such opposition is to be expected in any country when reform is proposed affecting any practice sanctioned by ancient custom. When such custom is also associated, as it is in India, with religious beliefs, it is very easy to raise the cry "Religion in danger!" and fill the minds of the ordinary people who are religiously inclined with fears about the calamity that is going to happen to the religion of their fathers.

This is what is being done by orthodox Hindu leaders today in regard to the movement for the removal of untouchability with which Mr. Gandhi's name is prominently associated. It is significant that in the controversies on the subject reference is made by non-Christians to the opposition which orthodox churchmen offer to proposals for participating in holy communion with free churchmen. Hindus have evidently been watching the vigorous protests now being made by influential groups of Anglo-catholics in England against the proposal contained in the church union scheme of South India for authorizing non-episcopally ordained ministers to administer the holy communion in the united church.

* * *

Religious Conservatism Appeals to Political Neutrality for Aid

The policy of religious neutrality to which the British government is pledged in India is being invoked by the forces of orthodoxy for preventing the reformers from going forward in their work of reform. A bill called the untouchability abolition bill was proposed to be introduced by a progressive Brahmin member of the central legislative assembly. Another bill called the temple entry bill intended to remove the legal difficulties that trustees of temples have in throwing them open to the Hindus of the untouchable classes, was proposed for the Madras legislative council by a non-official Hindu member of that body. Under the present constitution these bills have to receive the previous sanction of the viceroy before they can be introduced. The leaders of orthodoxy have been making strong representations to the viceroy urging him to disallow the two bills, while the reformers have been pointing out that through these bills a large section of the Hindu population are only being restored to the elementary civic and human rights denied to them for generations by selfish religious leaders.

The viceroy disallowed the temple entry bill proposed for the Madras legislative council but allowed the bill for the removal of untouchability proposed for the central legislative assembly. He has taken the view that the question of temple entry being of all-India importance, the provincial legislature is not the proper body for enacting legislation on it. Several members of the legislative assembly in Delhi immediately gave notice for the introduction of legislation in the present sessions for allowing the untouchables to enter Hindu temples. The viceroy has now given permission for one of these bills framed on the lines of the bill disallowed in Madras to be introduced in the legislative assembly which began its sessions in Delhi this week.

* * *

Gandhi Turns the Tide Against Untouchability

While the legal battle is thus being fought in the legislative assembly the work of educating the Hindu public to a new and brotherly attitude to their so-called untouchable countrymen is being carried on vigorously in all parts of the country. Mr. Gandhi, though still a political prisoner, is allowed by the British government, under strict official supervision, to interview people and carry on correspondence in regard to the anti-untouchability movement. The statements he issues from behind the prison bars on this subject are reproduced widely in the newspapers of the country and are arousing controversies and discussions among Hindus of all classes. He has been carrying his campaign against untouchability into the center of Hinduism by discussing recently with the pundits (Hindu priests learned in the sacred scriptures) the scriptural grounds for this custom.

As the result of these discussions a proposal has emerged from some of the pundits themselves that a purification ceremony may be introduced by which those Hindus who are now considered untouchables may take their place among other Hindus as their equals. But this solution may not find favor with Mr. Gandhi himself and the leaders of the untouchables. At any rate, this proposal indicates how the forces of reaction and orthodoxy are trying to fall into line with the ideas of progressive Hindus.

* * *

The Viceroy's Optimism

The viceroy, in his opening address before the legislative assembly on Feb. 1, was very optimistic about the political outlook in the whole country. He thought that there was no tarrying on the road of constitutional advance. Referring to the civil disobedience movement he said: "In spite of themselves, the leaders of the civil disobedience movement will, I feel convinced, be caught up in the living forces of constructive politics which the near approach of the new constitution is releasing on all sides." These words would have carried some conviction if along with the release of the living forces to which the viceroy referred those kept in prison in hundreds for their honest political views were also released and asked to cooperate in the shaping of the new constitution.

P. O. PHILIP.

Sales Tax Hailed as State-Saver

Mississippi Finds Year's Result on Credit Side—Evangelists' Row Ends in Arkansas Street Brawl

(Correspondence from Memphis)

MEMPHIS, Feb. 24.—The final returns for the first year of the much talked of general sales tax in Mississippi have come in with 9 per cent greater yield than the estimate. The state has also marketed its bonds and is ready to go on a cash basis, something which has happened in only five out of the past thirty years. Impounded state moneys will now be released, unpaid salary warrants of state officials and employes will be honored and the unpaid salaries as of Jan. 1 and Feb. 1 will be paid. Meantime the economics department of "Ole Miss," as the University of Mississippi is affectionately known throughout the south, has issued a 48-page survey of the results of the general sales tax. Its conclusions may be summarized as follows: (1) The tax yield exceeds the estimate; (2) it is economically administered, i. e., it cost 3.8 per cent for the first 8 months; (3) there is no excessive amount of evasion; (4) merchants in the main shift the tax which means that it is a consumers' tax; (5) there is little loss in business as a result.

* * *

Tennessee's Finances On Down Grade

By comparison with Mississippi the much richer and more populous state of Tennessee stands in sad contrast with a deficit that in July will amount to ten million dollars. So bad off is the "Volunteer state" that a bill introduced into the legislature at Nashville to close up four of the state normal colleges for a period of two years would have gone through in double quick time but for the storm of protests from over the state. As it is, the normals will have to operate for the next few years on a budget so low as to make first class educational work an utter impossibility. This, incidentally, is also the case in the public schools. Many Memphis high school teachers carry six classes a day and put in a seven and a half hour school day. The effect of this overwork at underpay needs no exposition.

* * *

Arkansas House for Easy Divorce Repeal

The lower house of the Arkansas state legislature on Feb. 16 voted 62 to 30 to repeal the 90-day divorce law. Several hundred divorces have been granted since the supreme court upheld the law's constitutionality.

* * *

Sees Menace in Forum Meetings

Recently a community forum to be held on Sunday mornings was organized at Little Rock. The Rev. D. Palmer Patterson, pastor of the Associate Reform Presbyterian church of the city, announced that both the civic forum and that of the

Y. M. C. A. would provide "a common meeting ground for all the people in the interest of truth, fair play, and the cultivation of the community spirit." At once Rev. Ben M. Bogard, pastor of the Antioch Baptist church, leaped into print with a violent protest against the forum movement saying, "The intention is to bring modernistic, socialistic, and atheistic speakers to Little Rock to teach deadly doctrines and indirectly propagate Russian revolutionary practices." Mr. Bogard also attacked the movement during his Sunday radio hour.

* * *

Barter with Idaho

Barter continues to grow in this region. On Feb. 15 an Arkansas man, Judson Davis, rolled into Twin Falls, Idaho, with a motor-truck-and-trailer-load of Arkansas rice which he traded with a wholesale grocery concern for an equal amount of Idaho Great Northern beans which he took back to Arkansas. It is Judson's intention to make regular trips between his state and Idaho taking rice one way and bringing back beans the other. No money changes hands. In Shelby county, Tennessee, a plan has been evolved setting aside one day in each week as barter day.

* * *

Tuskegee Choir Back Home

A choir of 100 Negro boys and girls from Tuskegee institute, Alabama, has just returned from a trip in the north which included a month at Radio City and a performance of their spirituals in the east room of the White house for President Hoover.

* * *

Red-Blooded Christianity!

Southern Baptists take their religion seriously, as many a factional fight has proved. In Jonesboro, Ark., is a story that needs the pen of an artist to describe. Two years ago a militant evangelist of the fundamentalist persuasion arrived in the thriving little town of some 15,000 and proceeded to flay well-known citizens, including the minister and prominent members of the First Baptist church. The evangelist, Joe Jeffers, made sensational charges against the private morals of Rev. Dow H. Heard, the pastor of First Baptist. At a congregational meeting in which the charges against the pastor were heard, Dr. Henry Lile, a friend of the pastor, engaged in a fist fight with George Cox, a Jeffersite. Cox was jailed but Jeffers led a singing parade of his followers to the jail and obtained Cox's release. This action and a near fight between police and Jeffersites during the trial of Cox and Lile for fighting brought out a detachment of the national guard to preserve the peace of the strife torn community. After the withdrawal of the troops the Jeffers tent was mysteriously burned and the Jeffersites erected a huge frame tabernacle which is their present church.

About a year ago, Joe Jeffers having gone off about his business as an itinerant evangelist, the tabernacle people called as pastor, Rev. Dale S. Crowley, who continued the policies of his predecessors by attacking Dr. Heard's morals not only from the pulpit but through the pages of the paper he edits, the Arkansas Fundamentalist.

On Feb. 18 the smoldering ashes once more burst into flame when Rev. Dow Heard and Rev. Dale Crowley met on the street in Jonesboro and engaged in a fist fight. So badly was the Tabernacle minister damaged that six stitches were taken in his head. Both ministers were arrested and are cited to appear in court on charges of fighting.

* * *

Seek to Improve Prison Conditions

As a result of the December protest of the Protestant Pastors' association of Memphis against prison conditions of the state Mr. Fletcher Cohn, a member of the prison committee in the state legislature, appeared before the pastors in February to report that he was sure the notorious Brushy mines in east Tennessee would soon be abandoned entirely and that the worst source of prison brutality would be removed when the Hawes-Cooper law went into effect requiring that all prison made goods bear a label stating that fact. Mr. Cohn said that the prisoners received their worst treatment for refusing to work or to work as fast as the contractors demanded. Meantime Memphis pastors have been circularized by an organization in Brooklyn styling itself the Current Economics association and protesting against the Hawes-Cooper bill as an infringement of states rights!

* * *

Col. Lea and Son Still Escape Incarceration

The face that the Luke Leas, pere et fils, who escaped conviction in Tennessee but were convicted in North Carolina for fraudulent banking practices, are still free is a source of scandal. By many devious means the Leas manage to avoid extradition to North Carolina where they are under sentence. It remains to be seen if their wealth and political connections will save them from paying the penalty of the law. Col. Luke Lea may be remembered as the ultra-patriot who after the war wanted to "go get the kaiser."

* * *

And So Forth

Recent clergy deaths in this section include those of Rev. W. F. Evans, 74 years of age, Marianna, Ark.; Rev. W. T. Barnett, 76, Memphis; Rev. S. W. Peeples, 82, Humboldt, Tenn.

On Feb. 15 Rt. Rev. Daniel F. Desmond, former parish priest of Somerville, Mass., was installed as bishop of the Catholic diocese of Alexandria, La.

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Editor Weighs Public Problems

Dr. C. C. Morrison Gives Annual Earl Lectures at Berkeley—Kellogg Pact Shown Gaining Power

(Special Correspondence)

BERKELEY, CALIF., Feb. 25.—With passionate vehemence, with dogmatic emphasis, with startling climaxes, with logical cumulation, with a boldness absolutely uncompromising, Dr. C. C. Morrison presented the annual Earl lectures here under the general theme, "Public Problems and Religion." Perhaps no lecturer on the E. T. Earl foundation has ever made a stronger impression. In recent years the lectureship has presented such widely known men as Hamilton Holt, John H. Finley, William Allen White, Toyohiko Kagawa, Bishop Fisher and F. W. Norwood. But none of these has surpassed the militant editor of The Christian Century.

In his first lecture on "America's Developing Peace Policy," Dr. Morrison gave a heartening picture of the progress that has been made in implementing the Kellogg pact with precedents which will make war more difficult. Here is one of the most encouraging statements made in all the conference: "After reminding Japan of her obligations under the Kellogg pact, it will be immeasurably more difficult for France, or Germany, or Italy, or the United States, ever again to do what they are now condemning Japan for doing. This is the way peace grows, from precedent to precedent, each test adding to the authority of peace and subtracting from the presuppositions of war."

Disinterested Party

In his second lecture, Dr. Morrison under the title, "The Church's Unique Responsibility to Democracy," developed his familiar editorial thesis in behalf of a disinterested party, a party with program and ideals but without offices or patronage. This lecture was perhaps received with more questions and hesitation than any other. How shall the new party be formed? How shall loyalty to its platform be evoked without personalities to embody its propositions?

"Leisure is to be the most conspicuous feature in the new order and we must take drastic steps to overhaul our religion or we will be helpless to keep men from destruction," the lecturer asserted in his third appearance, this time on "The Depression and Religion." Dr. Morrison also said, "My belief is that we will not get out of it, unless we face it properly and honestly and say to ourselves that the depression is the result of the world war." Again, "Capitalism and Protestantism were twins. They were born at the same time and Protestantism has interlaced its life with the capitalistic system. . . . In our western world the soul of religion has made itself captive to the spirit of capitalism."

In the fourth of the Earl lectures, Dr. Morrison dealt in his characteristic way with "Nationalism and Christianity." He protested with all his power against the "tying of the church to the chariot of Mars," by means of the chaplaincy of the United States army and navy.

The Social Gospel

In an address during one of the day sessions Dr. Morrison startled many of his hearers by asserting that the religion of the early church was preeminently a social religion. In the discussion following he answered vigorously and with wit some of the objections. "How about Billy Sunday and his personal evangelism?" was one question. "Didn't Billy Sunday make Colorado dry by such a program?" Dr. Morrison answered, "It was my impression that Billy Sunday accomplished his end by preaching prohibition. You have intense personal evangelism in Scotland but you haven't got a dry country. The ethical standards of the church should be no different from those of secular life," he asserted. "But when your politician becomes a Christian, his religion rarely affects his life as a politician. And when your banker becomes a Christian, it rarely changes his practices as a banker. The guilty culprit who went to jail two days before I left Chicago, after having wrecked thirteen banks and carrying his victims down with him, guilty knowingly of his misdeeds, not a victim of circumstances—that man was an elder of a church a few blocks from where I lived and one of the outstanding citizens of Chicago. We shall never have a distinctly and peculiar ethical system of Christians and churches until a social gospel is made primary for our church."

MARCELLUS R. ELY.

Van Loon Says Prophets and Dreamers Must Save World

Speaking at the annual luncheon of the National association of book publishers, Hendrik Van Loon, famous author, said that the practical people, big business men and efficiency experts have failed to put order into the affairs of the world and the affairs of our nation, and that "the world must now listen to its prophets and dreamers, enthusiasts and idealists . . . who, by the instinctive rightness of their judgment, can point the way for even industry to proceed."

Dr. Atkins to Visit England This Summer

Dr. Gaius Glenn Atkins of Auburn seminary is to visit England the coming summer. He will preach at Carr's-lane, Birmingham, and at Union church, Brighton, late in July.

Dr. C. J. Cadoux Called to Mansfield College

Prof. C. J. Cadoux, since 1919 a member of the faculty of Yorkshire United college, is to succeed Prof. J. S. Whale as professor of church history at Mansfield college, Oxford.

Dr. R. M. Hopkins, World's S. S. Secretary, Visits Near East

Dr. Robert M. Hopkins, general secretary of the World's Sunday school association, has just sailed for a three months' visit to the near east and Africa. His principal stops will be at Athens, Beirut and Cairo.

Illinois Relief Head Resigns

Political Interference Held Partly Responsible—Illinois Ministers Meet —Shooting of Mayor Cermak

(Correspondence from Chicago)

CHICAGO, Feb. 27.—Sordid politics and sectarian avarice, interfering with the efficient administration of relief, are generally believed to be the basic causes of the regrettable resignation of Edward L. Ryerson, jr., as chairman of the Illinois emergency relief commission. For two and a half years, at the cost of heavy sacrifices of his own private interests, Mr. Ryerson has rendered conspicuous public service in this office. In addition to directing the wise and efficient operation of the commission, he has had to resist the unremitting pressure of unscrupulous politicians who sought to control the administration of relief in the interest of their own personal profit or increase of power. Further, he opposed the policy recently adopted of turning over a large part of the relief funds to the Catholic charities, as was done to no other religious body. It is no wonder that he has grown discouraged.

* * *

"Politics Imperils Relief Work"

Under the above caption the Daily News discussed the situation in an editorial in the edition of Feb. 17. It said, in part: "Single control of unemployment relief in Illinois is believed by the Chicago association of commerce to be an imperative necessity. In a report based on an impartial inquiry which has been under way since last October, the association proposes to Gov. Horner that by legislative action there be created an Illinois unemployment relief commission, consisting of not more than seven, and preferably five, members, none of whom shall hold any other public office, or have any direct connection with a political party. Public fears, aroused by recent developments in the work of the emergency relief commission, and culminating in the deplorable resignation of its competent chairman, Edward L. Ryerson, jr., are confirmed by the findings of the association. In the divided control recently effected, and bringing the board of county commissioners into the field of unemployment relief administration, is discovered an open door to many ills. Unwarranted political interference with managing officers, serious impairment of the morale and efficiency of workers, and the furnishing of material for professional agitators are among the more notable consequences threatening the integrity of the organization. The association believes it is essential to establish a new setup, which cannot be influenced by 'political or sectarian influences.'"

* * *

Mounting Relief Expense

Cook county's estimated need for relief this year is $80,000,000 of public money,

in addition to the sums contributed privately to the various relief agencies. This amount is far more than the corporate budget of the city of Chicago (from taxes), which is estimated at $43,032,000 this year. The growth in family cases cared for by public funds is indicated by the following figures on relief cases in the month of February each year: 1929, 5,961 families; 1930, 5,876 families; 1931, 24,394 families; 1932, 57,555 families; 1933, 160,000 families.

Less than $5,000,000 has been raised for the $7,500,000 fund to support the work of 125 private welfare agencies, and it is not likely that much more can be secured. Drastic budget cuts are recommended to these agencies by the officials of the fund.

* * *

Washington's Birthday Celebration

Many churches joined with other organizations in celebrating the birthday of the father of our country. A corporate communion of Episcopal men and boys was held in St. James church, after which Bishop Stewart addressed the group at breakfast in the Lawson Memorial Y. M. C. A.

* * *

Sunday Evening Club Silver Anniversary

Twenty-five years of inspiring service in downtown Chicago was celebrated on Sunday evening, Feb. 19, by the Sunday Evening club. Unfortunately the dynamic founder and president of the club, Clifford W. Barnes, was prevented by illness from attending. His place was taken by Fred W. Sargent, president of the Chicago & Northwestern railroad. The sermon was preached by Dr. Charles E. Jefferson of New York, and Rabbi L. L. Mann, of Sinai temple, spoke of the club's contribution to the better life of the city, and its influence throughout the country, especially through its radio broadcasts.

* * *

Illinois Plans Early Action on Dry Repeal

Our Illinois legislators covet the doubtful honor of making Illinois the first state to act on prohibition repeal. It is planned to hold an election on June 5 of a "vest pocket" convention which will meet in Springfield July 10.

* * *

Annual Convocation of Illinois Ministers

The fourth annual convocation of Illinois ministers was held Monday and Tuesday, Feb. 20-21, in the First Methodist Episcopal church, Springfield, under the auspices of the Illinois council of churches. Dr. Charles E. Jefferson, pastor emeritus of Broadway Tabernacle, New York, was the principal speaker from outside the state. In connection with the meeting the state finals of the peace declamation contest for college scholarships was held. The attendance was very satisfactory under the present circumstances.

* * *

The Shooting of Mayor Cermak

At the time that this is written Mayor Cermak lies in a very critical condition in a Miami hospital as a result of being hit by a bullet intended by a maniacal fanatic for President-elect Roosevelt. His recovery is earnestly hoped for by his political friends and opponents alike. I have never been one of the mayor's admirers, but I believe his words spoken to Mr. Roosevelt, "I am glad it was me, not you," were utterly sincere and altogether admirable.

* * *

And So Forth

"The Challenge of the Depression" is the topic for the monthly union ministers' meeting today in the Y. M. C. A. auditorium.

The final drama festival of the religious drama tournament conducted under the auspices of the Chicago council of religious education will be held at the Chicago Woman's club, Monday, February 27. Groups from about 40 churches have competed in the preliminary contests.

Anti-liquor rallies will be held by the 10,500 local chapters of the W. C. T. U., March 27, it is announced by Mrs. Ella A. Boole, Evanston, national president.

CHARLES T. HOLMAN.

Dr. Amos Wilder Goes to Andover Newton

Prof. Amos N. Wilder, associate professor of religion at Hamilton college, has been elected professor of New Testament at Andover Newton theological school, succeeding there Prof. F. L. Anderson who has taught at Newton since 1900. Prof. Wilder is a graduate of Yale university and divinity school, and has studied at Oxford university. He was for three years a Congregational minister. He is a brother of Thornton Wilder, writer of fiction.

Dr. Diefendorf to Teach At Drew

Dr. Dorr F. Diefendorf becomes associate professor of practical Christianity and applied psychology at Drew seminary July 1.

Episcopal Society to Hold Institute Of Franciscan Studies

An Institute of Franciscan Studies is to be held July 10-15 at Adelynrood, South Byfield, Mass., under the auspices of the Society of Companions of the Holy Cross, an organization within the Episcopal church. Prof. Vida D. Scudder of Wellesley and Prof. Edwin P. Booth of Boston university will be joint chairmen of the institute. It is hoped that Dean Henry Washburn of Cambridge theological school may be present to give an address. There will be discussions of "Francis as a Social Pioneer," "The Franciscan Ideal and Modern Life," "Some Modern Franciscan Groups," etc. Anyone desiring to attend should write Prof. Scudder, at 45 Leighton Road, Wellesley, Mass., before April 1.

Urge Military Training for Tokyo's Schools for Girls

According to the Japanese Advertiser, the principals of 61 private girls' schools of Tokyo propose that their 35,000 students receive military training.

High School Students Compete in League of Nations Essay Contest

Registrations for the sixth annual national competitive examination on the League of Nations, open to high school students of this country, are invited by the Educational committee of the League of Nations, 6 E. 39th street, New York city. The examination will take place March 24. The first prize will be a free trip to Europe, featuring a visit to Geneva. Cash awards will be given for the next six best papers, and local and regional prizes will be awarded by individual branches of the association.

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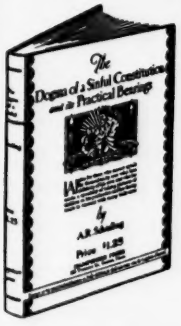

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Next Year's Vote Vital to Drys

If 1934 Elections Can Be Won Prohibition Can Be Maintained, Says Dr. McBride —Christian Index Celebrates

(Correspondence from the Southeast)

TAMPA, Feb. 22.—F. Scott McBride, general superintendent of the Anti-saloon league, thinks the drys can keep prohibition in the constitution if the present repeal fight can be won. 1934 elections will tell, he said. Ernest H. Cherrington, educational director, told the delegates at the sixth annual prohibition convention in St. Petersburg last week that a third party threat loomed larger in this country with every passing day. He declared that the party, while representing the issue of prohibition, must also represent many other vital issues. Dr. Cherrington said he must take off his hat to the sagacity and strategy of the wet leaders, who for 13 years have steadily worked to undermine confidence in the Anti-saloon league and the dry cause. "They knew how and where to strike. They depended on most drys being asleep also," he declared.

Other speakers in the St. Petersburg convention were: Bishop James Cannon, jr., Dr. F. Scott McBride, Col. F. B. Ebbert and Sergeant Alvin C. York.

* * *

Speedy Verdict Against Would-Be Assassin

Florida is satisfied with the speedy justice in the case of Zangara, the gunman who made an attempt on President-elect Roosevelt's life in Miami. Criminal court Judge Collins sentenced the would-be assassin to 80 years on four assaults with intent to kill charges. Mayor Cermak of Chicago, badly wounded, is still in grave danger. Three other victims of the wild fire of the gunman are convalescing and the woman who knocked the hand of the Italian down, and is credited with saving the President's life, Mrs. W. F. Cross, Miami, is being considered for a congressional medal.

Psychiatrists have called Zangara neither sane nor insane but a stupid border-line case. He has a deep resentment against public officials and governments. Attorneys for the defense have announced that there would be no appeal for a new trial.

* * *

Virginia Baptists Face Financial Problems

Virginia Baptists were confronted with serious financial problems in the annual session of the state association at Charlottesville recently. Debts on institutions consumed much time and thought. The "prosperity just-around-the-corner" attitude, however, was gone and the church messengers seriously set themselves to face the facts of drastic retrenchment and economy. The illusions are said to be past. Outstanding addresses on social trends and the application of the Christian message were made by Rufus M. Jones, Robert E. Speer, S. C. Mitchell of Richmond college, and John R. Sampey, president of the Southern Baptist theological seminary.

* * *

Dr. Beaven Pleads for Laymen's Report

Dr. Albert W. Beaven, president of the Federal council of churches, speaking in Petersburg, Va., recently expressed the hope that people would not allow their disagreement with the theology of the Laymen's missionary report to prejudice them against the recommendations and insights which appear absolutely necessary of accomplishment.

* * *

Georgia's 200 Years Celebrated

Georgia is celebrating her 200th anniversary. Historical pageantry and ceremonialism are in order throughout the year as people gather on the historic sites of the state and relive the colonial days. Christ church, Savannah, where General James Edward Oglethorpe and his faithful "prisoners for debts" from England worshiped, is observing her bicentennial with a period of services.

* * *

Sunday Laws Again Under Fire in Georgia

Religious leaders in Georgia are again active in defense of the Sunday observance laws. A bill has been introduced before the present legislature to open moving picture theaters and baseball parks on Sundays and another long and bitter fight is anticipated. The matter has been fought out in every session of the general assembly in the state for the past several years. The proponents of the change in the Sunday laws point out the unfairness in the present working of the law when golf courses operate for fees and nearly all filling stations and soda founts remain open for business. While admitting there is too much of this, the antagonists of the reform movement contend that there are some extenuating circumstances in these cases.

* * *

Denominational Paper Marks Centenary

The Christian Index, organ of the Georgia Baptist convention, and outstanding denominational journal, celebrates its centennial this year with a subscription campaign. The paper's circulation is low. Commenting on the condition of religious journals in general, the Index quotes from the Watchman-Examiner, New York, only publication of Northern Baptists in existence since the merger of The Baptist with The Christian Century. This editorial makes a strong appeal for support on the part of Baptists and raises the question, why do not the people of the denomination read the paper? The paper feels that a sense of loyalty and interest should prompt people to subscribe. This, however, is a forlorn hope. This sense of loyalty, and interest in the general run of news, articles and editorials of religious papers has almost entirely departed. It seems clear that a new standard of journalism is essential to success in the religious field today and a paper must win its audience by excellency of editing and by a liberal spirit of worldwide Christian sympathy.

ADIEL JARRETT MONCRIEF, JR.

Pastors Flock to Pacific Session

Annual Conference at School of Religion Draws Record Attendance—Many Leaders on Program

(Special Correspondence)

BERKELEY, Feb. 23.—The 13th Interdenominational Pastoral Conference under the auspices of the Pacific school of religion was held in Berkeley, Feb. 20 to 23, Immediately preceding it the Ministerial Association of the Christian Churches (Disciples of Christ) was held and immediately following, the sixth conference of the Christian Unity league. More than 300 ministers were in attendance at the pastoral conference. Many of them were accompanied by their wives. The attendance upon the day sessions surpassed in numbers that of past conferences.

An innovation in the conference took the form of six Round Tables. George Malcolm Stratton, professor of psychology in the University of California, led the round table on "Psychology and the Renunciation of War." Harold Leonard Bowman, minister of the First Presbyterian church of Portland, Ore., led the discussions on "Pastoral Counseling." William Proctor Remington, bishop of the Protestant Episcopal church in eastern Oregon, led the group studying "The Approach to Youth." Dr. Hugh Vernon White, secretary of the American board of commissioners for foreign missions, led the discussions of the Laymen's inquiry, "Rethinking Missions." Herbert Francis Evans, professor of religious education in the Pacific school of religion, conducted the seminar on "The Pastor and His Religious Education Problems." Dr. John Wright Buckham, of the theological department of the Pacific school of religion, led the discussion of "Theological Issues."

Dr. Bade Speaks

Two very interesting lectures, illustrated with archeological specimens, were given by Dr. William Frederic Bade of the Pacific school of religion. He was introduced as having been the leader in one of the most careful and complete excavations made in all Palestine, that of Tel en-Nasbeh, which has been definitely identified as Mizpah of Benjamin. Dr. Bade exhibited a large collection of lamps, water jars and potsherds, dating from 5000 B. C. on down to the early Christian era. He described the discovery of the great gate of the city, and the seats of the judges at the gate of Mizpah. He told of the finding of the seal of Jaazaniah, whose name occurs in II Kings 25:23.

Dr. O. W. S. McCall, pastor of the First Congregational church of Berkeley, gave a fine address on "Persuading for God in an Age of Change." He told us that we live in an age of unpedestaled authorities. Tradition is unpedestaled. Emotions are blasé. Judgments are enfeebled. There is undue preoccupation in things. There is no other name—nature—by which we must be saved, save the nature of Christ. There are three means

of persuasion: intellectual, instrumental, and experience.

Dr. Peter Ainslie of the Christian Temple, Baltimore, and head of the Christian Unity league, made a characteristic address on the closing day of the conference and told of the sessions of the Christian Unity league which immediately followed the conference.

MARCELLUS R. ELY.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

42nd Street

(Warner Baxter, Ruby Keeler) (Warner) Good musical comedy drama, with striking ensembles and notable trick photography, well acted, directed and cast. Back stage life made interesting and glamorous. Much wisecracking, drunkenness, and very gay romance. Some sincerity and much sophistication.

For A: Depends on taste. For Y: Better not. For C: Not for them.

Private Jones

(Lee Tracy) (Univ.) Comic war picture, rather second rate on the whole but much of it amusing. Tracy good as brazen, irrepressible private, drafted against his will. Old mother dying, and sister in power of lecherous old boss, make him willing to go, but he is a rebel to the end.

For A: Hardly. For Y: Perhaps. For C: Hardly.

Ladies They Talk About

(Barbara Stanwyck) (Warner) The beautiful, hard, notorious heroine, pal and moving spirit among bank bandits, adored by young reformer, does term in jail. Prison life and inmates shown picturesquely and amusingly. She planned vengeance upon release, but married her adorer instead.

For A: Perhaps. For Y: Better not. For C: No.

Luxury Liner

(George Brent, Zita Johann) (Para.) Showy but feeble story, laid on board great ship during Atlantic crossing, supposed to give cross-section of life from first to third cabins. Interesting for background and travel atmosphere, but the "life" consists mainly of a conglomerate of sex affairs.

For A: Mediocre. For Y: Unwholesome. For C: No.

Rasputin and the Empress

(The Barrymores, Diana Winyard, Ralph Morgan) (MGM) Excellent historical picture, true in major features, about Russian royalty, the great war, and the sinister Rasputin's great role therein. Splendidly acted, thrillingly entertaining, with some very violent scenes. Only defect, Rasputin is made over-melodramatic, wholly repugnant and unhuman.

For A: Notable. For Y: Very strong. For C: Too strong.

State Fair

(Will Rogers, Janet Gaynor) (Fox) Homely, human, appealing picture of country life. Mostly wholesome entertainment, as devoted family of four set out for joyous week at the fair, with prize hog and mince pies. But for "punch," son and daughter crassly deceive loving parents to achieve clandestine love affairs, one very dubious.

For A: Good of kind. For Y: Mostly fine. For C: Mostly good.

Wild Women of Borneo

(Travelogue) Some interesting shots of animals and of primitive human life and customs in Borneo wilds. Made in 1931, now re-edited, patched, with naive vocal accompaniment added. Much obvious faking, and the publicity attempts sensational appeal which is cheap and false.

For A: Mediocre. For Y: Perhaps. For C: Hardly.

Best Recent Films for Family:

The Death Kiss
Central Park
Hello Everybody
The King's Vacation
Hallelujah, I'm a Bum!
Cavalcade

Films of Special Interest to Adults:

Animal Kingdom
Silver Dollar
Sign of the Cross
Tonight Is Ours
The Past of Mary Holmes
Topaze

BOOKS RECEIVED

Hurlbut's Story of the Bible, by Jesse Lyman Hurlbut. Revised edition. John C. Winston Co., $2.00.

Arrowsmith, by Sinclair Lewis. Modern Library, 95 cents.

Reigen, and other plays, by Arthur Schnitzler. Modern Library, 95 cents.

Humanism States Its Case, by J. A. C. Fagginger Auer. Beacon Press, $2.00.

Things New and Old, by W. R. Inge. Longmans, $1.25.

The Holy Ghost the Comforter, by Peter Green. Longmans, $1.50.

The Dead Insist on Living, a Play, by Seymour Waldman. Gotham House, $2.00.

The Challenge of Europe, by Sherwood Eddy. Farrar & Rinehart, $2.00.

Numerology, by E. T. Bell. Century Co., $2.00.

The Rise of American Civilization, by Charles A. and Mary R. Beard. New edition in one vol. Macmillan, $3.50.

Fighting the Insects, the Story of an Entomologist, by L. O. Howard. Macmillan, $2.50.

The Seaman's Handbook for Shore Leave, compiled by Mrs. Henry Howard. American Merchant Marine Library Association, 67 Wall St., New York, 50 cents.

The Way: Daily Meditations on the Way of Life according to Jesus, by William Pierson Merrill. Macmillan, $2.25.

Sonnets, by Mary Dixon Thayer. Macmillan, $1.00.

The Testament of Light, an Anthology of Spiritual Wisdom, edited by Gerald Bullett. Knopf, $2.00.

Knowing and Helping People, a study of Personal Problems and Psychological Techniques, by Horatio W. Dresser. Beacon Press, $2.65.

Adjustment and Mastery, Problems in Psychology, by Robert S. Woodworth. Century Co., $1.00.

Hollow Folk, by Mandel Sherman and Thomas R. Henry. Crowell, $2.00.

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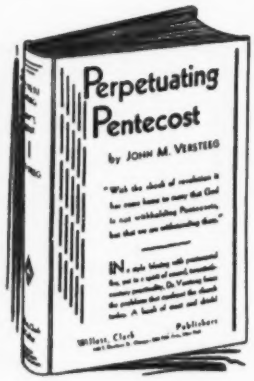

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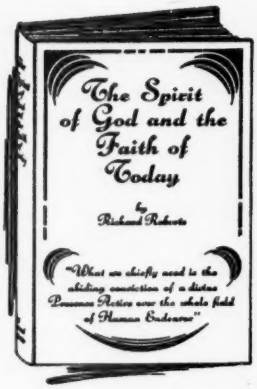
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Dr. WALTER E. BUNDY, teacher of English Bible at DePauw, has produced a scholarly work in "The Passion Week." The book presents a critical study of the day-by-day events of that week which has commanded more intense interest than any other in the history of the world. His chief aim is "to apprehend and appreciate the human, dramatic and religious elements that have gone into the making of the story." The whole account is moving, engaging, full of action and interest, tense in its emotions and tragic in its events.

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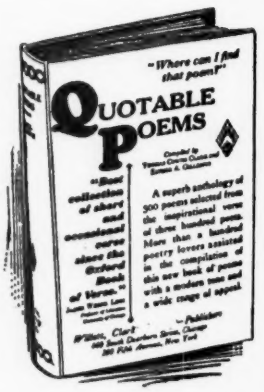

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